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THE
Jewish Expositor,

AND

FRIEND OF ISRAEL.

JUNE, 1821.

PROCEEDINGS OF THE LONDON SOCIETY.

THIRTEENTH ANNIVERSARY
MEETING.

THE Anniversary Sermon was preached on Wednesday Evening, the 2d of May, at St. Paul's, Covent Garden, by the Rev. W. Bushe, M.A. Rector of St. George's, Dublin, and Secretary of the Irish Auxiliary; from Numb. x. 29.—The Annual Meeting was held at the King's Concert Room, Haymarket, on Friday, the 4th of May; SIR THOMAS BARING, BART. M. P. in the Chair.

The Chairman having opened the business of the Meeting in an appropriate speech, the following Report was read by the Rev. C. S. Hawtrey.

THIRTEENTH REPORT.

ON a survey of the state of the Society, at the commencement of its fourteenth year, your Committee are enabled thankfully to report a steady increase of its efficiency, and a gradual extension of its operations. And they trust that the details which it is now their duty to lay before you, will afford you satisfactory evidence that your cause is of God, and that His blessing rests upon your Institution.

In proportion as the principles and objects of the Society become more extensively known and better understood, it derives additional countenance and support from Christian communities at home and abroad. And, whilst

on the one hand it receives the most encouraging testimonies to the utility of its past endeavours in behalf of God's ancient people, it is stimulated to fresh exertions by new and enlarged prospects of usefulness on the other; *Christians* uphold its efforts, and *Jews* invite them.

I. Under the head of the Society's DOMESTIC PROCEEDINGS, your Committee will first notice the *accession of strength* which it has received, during the past year, within the *United Kingdom*. In *England*—Auxiliary Associations have been formed at Dorchester, Portsea, Maidenhead, Bradfield near Reading, Stoke upon Trent, and in the Congregation of St. John's Chapel, Bedford Row. To these it gives your Committee peculiar satisfaction to be able to add the recent formation of an Auxiliary Society in the University of Cambridge. They cannot but regard this as an auspicious circumstance; and they trust that important benefits to the cause will be found to result from having its standard thus erected on the territories of that venerable seat of learning. May the great Head of the Church prosper this infant Institution, and render it eminently subservient to the extension of his kingdom upon earth! The various Associations previously established have continued to aid the Parent Society with the most effectual support, and, in some cases, with aug-

mented contributions. The funds of the Bristol Society in particular, were announced at the last Bristol Anniversary, in October, 1820, to have exceeded those of the preceding year by £300.

Your Committee are here reminded once more to express the deep obligations which the Society is under to the Ladies' Associations in different parts of the kingdom. The contributions obtained through their means constitute a large proportion of the Society's annual receipts. These have, in several instances, been considerably enlarged by sums of money arising from the *sale of work*—the fruits of the industry and ingenuity of the members of these Associations and their female friends. No less than £126. was obtained in this way by the Bristol Ladies' Society at their last Anniversary. From a similar source the Ladies of Bath have raised £57. 13s. 6d. and the Derby Ladies' Society, £26. 15s. 6d. Your Committee take the liberty of recommending this mode of aiding the Society's funds to their female associates in other parts of the kingdom.

Whilst, however, your Committee thus record the services rendered to the Institution by the various Societies more or less recently established throughout the kingdom, they would by no means be understood as confining their acknowledgments to them. They are well aware that the Society has many cordial friends, and many liberal donors to its funds, in various parts of the kingdom, where, from local circumstances, regular Associations have not yet been organized. They have no doubt that a spirit of Christian love towards Israel, and of zeal for their conversion, is spreading throughout the country—a fact, to which some of the most active members of your Society, whose important services your Committee have once and again felt it their duty publicly to acknowledge, can testify from personal observation:

In the *Western* counties, besides attending the Anniversaries of the Bristol, the Devon and Exeter, and the Plymouth Auxiliary Societies, and assisting in the formation of a Ladies' Association at Dorchester, the Rev. L. Way

and one of your Secretaries had opportunities afforded them of bringing forward the cause of the Society from the pulpits of Wellington, in Somersetshire, and Blandford, in Dorsetshire.

Whilst they were at Plymouth, a respectable and candid Jew, a teacher of Hebrew there, expressed a desire to hold a friendly conversation with his converted brother, Mr. Solomon, who accompanied them on their tour, on the subject of Christianity. A time was accordingly appointed, and in the presence of some Christian friends who were assembled, an amicable discussion took place. The Jewish teacher displayed a proper candour, and Mr. Solomon was enabled with meekness and fear, to give a reason of the hope that is in him, and to speak like a workman that needeth not to be ashamed. The discussion continued for three hours.

In the months of August and September last, the Rev. C. Simeon, accompanied by one of the Secretaries, made a tour through several of the *Midland* and *Northern* counties; in the course of which, amongst many other gratifying evidences afforded them both in public and private, of the increasing interest with which the proceedings of the Society are regarded, your Committee are induced particularly to mention what occurred at Birmingham. Mr. Simeon preached at the Church of St. Mary's in that town. On account of collections having been very recently made, none was intended on this occasion: but, after the sermon, whilst the last hymn was singing, the Churchwardens found such an earnest desire to give prevailing in the congregation, that they held plates at the doors, and collected nearly £40. As an instance of *private* liberality, it ought to be mentioned that at Cheltenham, on the morning after a sermon had been preached by Mr. Simeon, a lady sent a donation of £50. to the Hebrew Testament Fund;

About the same period sermons were preached, and collections made in behalf of the Society, by another of your Secretaries, at different places in the counties of Northampton, Leicester, Derby and Stafford.

The Rev. L. Richmond kindly re-

newed his visit to several parts of the North of England; and proceeded into Scotland—affording your Committee an opportunity of once more testifying their grateful sense of the liberality and kindness which has uniformly been shewn to the Society by their Northern friends. Mr. Richmond extended his tour into many parts of the Highlands, and into some of the Islands; and was every where gladdened with the demonstrations of true Christian feeling in behalf of the lost sheep of the house of Israel. He was made the medium of communicating several liberal contributions to the funds of the Society (chiefly those for Jewish Schools and for the Hebrew Testament) from various religious Associations, and from schools, in different parts of Scotland. The very mention of these carries with it so honourable a testimony to Scottish benevolence and liberality, that your Committee cannot forbear particularizing some of the contributions thus imparted.

	£.	s.	d.
Glasgow Jews' Society (H. T.)	50	0	0
Northern Missionary Society	20	0	0
Leith Bible Society	30	0	0
Sterlingshire Society for Missions	10	0	0
Stromness Female Bible Society,			
Orkney	5	0	0
Orkney Bible Society	15	0	0
Perthshire Bible Society	50	0	0
Paisley Youths' Society for Religious Purposes	15	0	0
Edinburgh Female Society for the Jews	30	0	0
Collection for Jewish Schools, in the School Room, New Lanark	4	3	2
Children of the Raining Charity School, at Inverness (2 col.)	2	0	6½
Cannongate Female School of Industry, Edinburgh	3	5	6½
A few boys in Edinburgh who love the Jews for their Messiah's sake	0	5	0
The poor inhabitants of the Island of Iona	2	0	9

Several handsome collections at Public Meetings and Episcopal Chapels, and donations from individuals, have been conveyed through the same channel, into the funds of the Society; and your Committee are bound to express their warmest acknowledgments both to the zealous friend who has so indefatigably advocated the Society's cause throughout the Northern part of the Island, and to those who have made him the vehicle of their contributions.

To the zealous exertions of the So-

ciety's friends in *Ireland*, it has on former occasions been the pleasing duty of your Committee to advert. And to what they have before said they cannot now add more, than that the sanguine anticipations of effectual co-operation which they formed, from the revival of the cause in that island, in behalf of the Jews, have been abundantly realized by the event. The warmest sensibilities of that generous people seem to have been called forth in full exercise towards the scattered descendants of Abraham—whilst their vigorous understandings appear to have embraced, as if by an intuitive perception, the magnitude and interest of the Jewish cause, in its bearings not only on that unhappy race itself, but on the whole Gentile world.

It was the privilege of two of the Society's earliest friends to witness the genuine operation of these principles, and to assist in stimulating and directing them, in a visit which they paid to the sister island in the spring of last year. After attending the Annual Meeting of the Dublin Auxiliary Society, and preaching, on the following Sunday, to crowded and liberal congregations, Mr. Way and Mr. Marsh proceeded through Monastereven, where also they preached, to Limerick. Here they attended a Public Meeting, at which the Bishop of the Diocese, in the Chair, and the Dean, Archdeacon, and Mayor, were present. Sermons were preached at two of the churches, and the Dean offered the Cathedral for the same purpose, but they had not time to avail themselves of his kindness. At Charleville, and at Fermoy, meetings were likewise held, at which a lively interest in the cause was manifested. At Cork, an immense assembly met together, and an Auxiliary Society was formed. Meetings were held also at Kilkenny and Drogheda.

After this, Mr. Marsh being under the necessity of returning to England, Mr. Way proceeded in company with the Rev. G. Hamilton (who has kindly lent his valuable aid to the Institution in more ways than one) to the West and North of Ireland. In this part of the tour, as in that of the Southern parts of the Island, the advocates of the

Jewish cause experienced the kindest reception, and most liberal and distinguished Patronage. At Athlone they were most hospitably entertained by the Earl of Castlemaine. At Tuam, the Archbishop opened both his palace and Cathedral to them. At Boyle, Lord Lorton received them into his mansion, and presided at a Public Meeting. At Armagh they were kindly received by Lord Lifford, the Dean of that Cathedral. Besides the place just mentioned, they preached at Galway, at Colerainc, Antrim and Sligo, at the last of which towns, your Committee have the satisfaction of informing you that an Association, in aid of the Irish Auxiliary, has since been formed, under the most encouraging auspices. "The feeling excited at Sligo, (says the Assistant Secretary of the Dublin Auxiliary) in favour of the cause was truly uncommon. It pervaded all classes of society, unlike any thing I have as yet heard of. The houses at which the Rev. Mr. Bushe and Mr. Nixon remained, were continually crowded, and during the whole days they remained in Sligo, they were literally occupied from morning to night, speaking to the people concerning Judah and Jerusalem." It is with great pleasure your Committee announce that this is the twelfth new Association formed in Ireland since the revival of the cause in that country.

They cannot close this account of the services which Ireland has rendered to the cause, more suitably than by stating that while the remittance from that country last year was only £350. that received from thence this year amounts to £1000. exclusive of a Legacy of £100. bequeathed to the Society by the late Col. Lefroy, of Linerick.*

* The following interesting particulars of the Annual Meeting of the Irish Auxiliary Society, are collected from a Letter lately received from the Rev. Mr. Evanson, one of the Secretaries:—

The Anniversary Meeting of the Irish Auxiliary Society, was held in the Rotunda at Dublin, on Thursday, April the 12th. His Grace the ARCHBISHOP OF TUAM, President of the Society, was in the Chair. The concourse of

Through the blessing of God on these exertions of its Auxiliaries in the United

auditors was beyond all expectation, not fewer than 2000 persons being assembled. The Lord Bishop of Kildare advocated the cause of the Society in a luminous and impressive speech, which had a powerful effect upon the audience, coming as it manifestly did, from his heart. Mr. Sergeant Lefroy addressed the Meeting also, in a speech, which for force and pathos could not easily be exceeded. Lord Powerscourt, Lord Roden, and the Venerable Dean of Ardagh, the learned Dr. Graves, author of a work on the Pentateuch, likewise pleaded the cause of Israel on this occasion with an energy and animation that infected all around them.

"By one of those Providences which bring about things incomprehensible to man," (says Mr. Evanson) "we had at our Meeting a gentleman of large fortune and well informed mind, and a heart opened to enter with patience and without prejudice, into what he heard that day. He is by birth a *Spaniard*, though of Irish family, and is one of a high mercantile establishment in Cadiz. He has hereditary property in the county of Kilkenny, and was travelling to Dublin on his return to Spain, when Mr. Shaw of Kilkenny, became his fellow traveller, and guided him to our Meeting. He declared to Mr. Shaw afterwards, that he felt as if introduced into a new world, that strange sounds had that day come to his ears, that he had been living as a stranger in a strange land while wonders were going on around him, of which he knew nothing. He could scarcely credit the evidence of his senses, that Jews were the most interesting people on earth, and that Christians of all denominations agreed in thinking so, and united to do them good, whom they had hitherto done nothing but oppress and despise. He purposes to set about translating into SPANISH all the Reports, papers, Tracts, &c. which may be sent to him from the Society, and distributing them among Spanish Christians and Spanish Jews."

The Anniversary Sermon was ably preached by the Rev. G. Hamilton, after

Kingdom, the total amount of contributions to the Society for the last year is £9873. 1s. 5d. being an increase of £925. 12s. 4d. on that of the preceding year.

Your Committee, however, are anxious that you should have a clear view of the financial circumstances of the Society. By the audited account which will this day be presented to you, it will appear that while the total receipts of the Society have amounted to £10,789. 18s. 2d. its expenditure has been £13,137. 16s. 1d. Now it is true, that one item of that expenditure, viz. £2,382. for the building of the Schools, will not again occur. Still, however, it will be found on examination, that even should the expenditure of the Society not be enlarged, yet, unless its income shall be augmented next year, your Committee will be reduced to the necessity of diminishing their exertions with respect to some of the objects in which they are now engaged.

It is of the greater importance to press this fact upon your attention, because of the increasing calls on the funds of this Society from every quarter of the world. At present, although the Society may be considered as perfectly free from debt, yet they have not in possession a single pound, but must depend, as, perhaps, it is best they should do, on daily supplies for their daily wants. The means by which your Committee have this year been enabled to meet their increased expenditure, has been, the sale of some Exchequer bills which they had in hand at their last Anniversary.

Of the domestic objects to which these funds have been appropriated, your Committee will first advert to the

SCHOOLS.

There are at present under the Society's care forty-one Boys and forty-eight Girls: eight Boys and six Girls have been admitted during the year: six Boys and four Girls have been placed out in service or apprenticeship. The building for the Girls' School has been

which a Collection of £70. was made at the doors. A noble Donation of £100. was afterwards presented to the Society by Lord Powerscourt.

completed, and your Committee trust that the advantages which were anticipated from having the Schools near the Episcopal Chapel, will soon be realized, as the Girls will inhabit the building in about a month.

In connection with the Schools, your Committee are induced to mention the following circumstance, as stated in the Jewish Expositor:—

‘A Jewess, the widowed mother of some children in the Schools of the Society, who has been in the habit of attending on the Sabbath at the Episcopal Jews' Chapel, was not long since afflicted with a severe illness. She was visited by the Chaplain and the Rev. Mr. Solomon, and being apparently near her end, she solemnly professed her faith in Jesus Christ as the Son of God and the only Saviour of sinners, and earnestly requested to be baptized. After several visits and much serious examination, there appeared to be no reason to doubt her sincerity, and the ordinance of baptism was accordingly administered to her in the presence of her children. She afterwards took an affectionate leave of them, and gave them much good advice, which shewed that she felt a deep interest in their spiritual welfare. It has pleased God, however, contrary to the expectation of her friends, to restore her to comparative health again, and she is now a communicant at the Lord's table at the Episcopal Chapel.’

Your Committee have more than once expressed their earnest desire for the establishment of a

SEMINARY FOR THE INSTRUCTION OF MISSIONARIES TO THE JEWS,

and they have much satisfaction in stating, that this object has at length been attained.

A zealous friend of the cause having offered the use of a house, in a convenient situation, free of expence, for the purpose, the Committee thankfully accepted it, and proceeded to look out for a proper Tutor to superintend the Institution. At the recommendation of the Hon. and Rt. Rev. the Lord Bishop of Gloucester, and the Rev. Mr. Bidulph of Bristol, the Rev. Edwin Jacob, M. A. Scholar of Corpus Christi

College, Oxford, was appointed to that situation, at a special General Committee, held at the Society House on the 17th of January last. Four Missionary students already under the care of the Society, were admitted into the Seminary (according to one of its rules) on probation for six months. They were addressed on the occasion in a very impressive manner on the duties and difficulties of Missionary preparation by the Rev. Professor Lee of Cambridge.

Two more students who have been for some time under the care of the Rev. Mr. Jaenicke, at Berlin, will shortly be added to their number.

It is intended, that no students shall be admitted into the Seminary, but young men of competent talents and acknowledged piety, of which sufficient testimonials will always be required. It is further purposed, that while Biblical knowledge shall be the basis of instruction, and a due attention shall be paid to the points at issue between Jews and Christians, the pupils shall learn the Hebrew, Greek, and Latin, and such modern languages, as may be necessary to qualify them for their respective destinations.

As foreigners will be admitted as well as natives of this country, it is expected that the pupils will mutually instruct each other in the modern languages with which they are conversant. A half yearly examination of the students will take place in the presence of such friends of the Institution as may be invited to attend it.

The expense of carrying on such an undertaking, with the utmost economy, will necessarily be great, but the Committee feel assured that it will so commend itself to the judgment of all who desire to promote the salvation of Israel, that funds for its support will not be wanting.

Deeply sensible, however, that such an undertaking, however liberally supported, will fail of its effect, unless the divine blessing rest upon it, they earnestly call upon the members of the Society to unite in prayer to the God of Israel for the effusion of his Spirit upon the tutor, the students, and all connected with the rising Institution.

Your Committee will next advert to the PUBLICATIONS

which have been sent forth by the Society since the last Anniversary. Having received many gratifying assurances from their correspondents both at home and abroad of the utility of the *Tracts and Cards* which had been published by the Society, they have printed and distributed nearly 250,000 of these, in the Hebrew, German-Hebrew, German, and English languages.

The completion of an edition of the *New Testament in German Hebrew* was announced in the last Report. Of this, 3,780 copies have since been circulated, together with 3,180 copies of the New Testament in *Biblical Hebrew*; in all, 6,960. Besides these, 200 copies of the Hebrew Prophets, 1000 of the Epistle to the Hebrews, in Biblical Hebrew, and 406 of the Gospels in German-Hebrew, have been put into circulation. To this we may add, that an edition of the Psalms and Prophets in the German Hebrew, is now in the press, preparatory to a complete edition of the Old Testament in that language.

The places to which these different publications have been transmitted, are principally the following:—Amsterdam, Rotterdam, Paris, Toulouse, Basle, Hamburg, Sclessin, near Liege, Frankfurt on the Mayne, Leipsic, Berlin, Wilna, St. Petersburg, Odessa, Astrachan,—Madras, Calcutta, Bencoolen,—Sidney, New South Wales,—Malta, Leghorn, Gibraltar,—and Boston and Massachusetts in America.

It was stated in the last Report that the very desirable work of a *Translation of the New Testament into the dialect of the Polish Jews*, had been undertaken by the Rev. Mr. Solomon. Your Committee have the pleasure of informing you that this undertaking has been completed, and that a copy of the translation is this day presented to you. It is also in contemplation to prepare an edition of the Old Testament in the same language, should funds be supplied for the purpose.

Your Committee have further to report, that a respectable London Bookseller having applied to them to assist him in publishing an edition of Vanderhooght's Hebrew Bible, they have

agreed to have a set of stereotype plates of the Prophets and Psalms taken from his impression; and he has stipulated to furnish at a reduced price, copies of the whole Old Testament Scriptures.

Having effected a principal object of his continued residence in this country, and having been ordained Priest on Sunday last at the Parish Church of St. Paul, Covent Garden, by one of the Patrons of this Society, under the sanction of the Lord Bishop of London, Mr. Solomon is now preparing to return to Poland, accompanied by Mr. Alexander McCaul, a graduate of the university of Dublin, one of the students in your Seminary.

Your Committee being thus led to speak of the Society's

II. FOREIGN RELATIONS,

will begin with *Amsterdam*, where, it will be recollected, the Rev. A. S. Thelwall has been stationed as the Society's Missionary to the Jews. On account of certain prejudices existing among some of the inhabitants, it has been judged more expedient to establish a *General Tract Society*, than a Society for the Jews expressly, as was contemplated at the time of your Committee's last Report. Mr. Thelwall, however, (who, your Committee are happy to say, fully justifies the high character with which he entered the service of the Society) employs himself with great activity in circulating its publications among the numerous Jewish inhabitants of that populous city, and in such other measures for their spiritual improvement as circumstances admit. It is proposed that Mr. Solomon shall spend a couple of months in Amsterdam, on his way to Poland, in order to preach to his countrymen there.

For reasons similar to those just adverted to, it has been judged advisable for the present, to postpone the establishment of a public Society at *Berlin*. It is thought that more good under existing circumstances, will be done by the silent diffusion of religious information amongst the Jews, than by efforts of a more public kind. With this view, Sir G. H. Rose, (the British ambassador to the Prussian court, and the zealous friend and faithful counsellor of the Society, to whose services

your Committee cannot adequately express their obligations) has prevailed on the Berlin Tract Society to circulate your Society's Tracts among such Jews as are willing to receive them.

From Mr. Friedenberg, of Berlin, who though not now in the immediate service of the Society, is pursuing his studies at that university, with a hope of being ultimately useful to the cause, your Committee have received a good deal of interesting information, throwing light on the state and dispositions of the Jews towards Christianity. In the Spring of last year, he made a short excursion into different parts of the Prussian dominions, in the course of which, among other interesting occurrences, he mentions, that "at Weisensfels, near Leipsic, the Rev. Mr. Schmidt, the Episcopal superintendent of no less than eighty-eight churches, promised to make the cause of the Jews a concern of the church, and to lay it before his clergy at the next Synod." May not your Committee hope that the Society will derive benefit from the *prayers*, at least, of this respectable pastor and his brethren?

In connection with Berlin, your Committee cannot forbear mentioning a circumstance communicated to them from thence, calculated at once to excite and to encourage compassionate exertions in behalf of our Jewish brethren:—

A young Polish Jew, destined to be a Rabbi, having repaired to a Protestant university at a distance from his own country, in search of a more rational religion than that which he learned from the Talmud, became convinced of the truth of Christianity, through the instrumentality of a member of the Society. By a remarkable coincidence, his wife and sister, whom he had left behind him, were about the same period led to the same conviction; and, on being informed of the change that had taken place in his views, they joined him at the place of his studies, where, with his two children, they were all baptized together.

The father of these two Jewesses, who was an opulent Jewish merchant in their native town, on hearing of their apostasy, sent a cousin of their's, a young Rabbi, with offers of forgiveness

and a kind reception, if they would return to his house and to the faith of their ancestors. Notwithstanding the most pressing sollicitations and arguments employed by their relative, both sisters expressed their unalterable determination to adhere to the faith of Christ; and the young Rabbi declared to one of his friends, "that these sisters were wholly unintelligible to him; he had known them in the preceding year dirty, listless, ignorant, and inactive, equally unqualified for, and indisposed to any exertion; he saw them now cleanly, industrious, possessed of the means of gaining their livelihood, and actually so gaining it; humble, but enlightened, and firm in the purpose they had announced to him, one of singular sacrifice and devotion to the cause they had embraced;" and he added, "that he must fly from them, lest he also should become a Christian."

The sequel of the story will be heard with peculiar interest. The married sister declined returning to her father, on the ground that she could not leave her children, who, through the kindness of friends, were receiving Christian instruction in the city in which they had been baptized. The unmarried sister, not being restrained by any such obligation, obeyed the call of her parent, having first received his solemn promise that she should not be persecuted on account of her religious faith. Notwithstanding this assurance, on her arrival at home, she was unmercifully beat by her father and chief relations, to make her renounce her faith. Being, however, by God's blessing, enabled to withstand their efforts, she was turned out into the streets; and having no refuge, but in the habitation of some poor relations unable to maintain her, she is now, with the assistance of some Christian friends at a distance, endeavouring to support herself by work. Her example, in a town full of Jews, may be productive of great benefit; and your Committee concur in the hope, expressed by the pious author of the above communication, that the conduct of the two sisters, whose sincerity has hitherto stood the test of trial and of observation, will "redound to the honour of our crucified Saviour."

From Berlin your Committee will turn your attention, for the present, to *Leipsic*, where the providence of God has opened to the Society an access to the Jews, which is likely to lead to important results. It having been proposed to a pious young printer, in that city, Mr. Tauchnitz, to circulate the Society's publications amongst the Jews who live there, or who resort to it for the purpose of merchandize, he thus writes to your Foreign Secretary, under date of March 17, 1820.

"The pleasure I felt on receiving a letter from you, was much increased by the prospect it opened to me, to have a share in a work, which takes so honourable a place among the exertions of our day, to promote the knowledge of the Gospel, and to which you now devote a great part of your time. But, if I may say the truth, our wishes have met one another. For I also have, a long time since, felt a strong desire to avail myself of the good opportunities which our fairs bring in my way, to put the word of everlasting life, in the Hebrew language, into the hands of the great number of Israelites, who flock here together from all parts of the earth. I therefore most joyfully accept the invitation, to disseminate the Hebrew New Testament and other useful works among the Jews; and I request an interest in your prayers, that the Lord may grant me his assistance, in the faithful discharge of the new duties in his service, in which I am ready both to work and to suffer, though not building upon my own, but only upon the strength of the Lord.

"From all the information I have received, I have not the least doubt, that the New Testament will be received by many Jews with great interest; and I shall not avoid coming into contact even with the more learned among them, as some young scholars, well skilled in the Hebrew language, have promised me their assistance."

Your Committee did not delay to transmit to so valuable a correspondent, an ample supply of Hebrew New Testaments and Tracts—and resolved on sending Mr. Smith, who had been spending a year in Berlin as the Society's agent, to assist in cultivating the pro-

minging field of labour thus unexpectedly opened to them.

Of the utility of their first efforts in Leipzig, the following extract from a subsequent letter of Mr. Tauchnitz contains evidence which is highly encouraging:—

“On September 18, when the great day of atonement is celebrated, my friends made their first attempt, to procure for the tracts entrance among the Jews. They went with a small number of them into the Polish synagogue; and Mr. Sander shewed to the first Jew who stood near him one of the small cards. He accepted it politely, read it attentively, and handed it silently to his neighbour, and so it proceeded farther and farther. Like an electrical stroke, the introduction of that little stranger was felt in the spacious and crowded hall; all the Jews from every corner crowded about Mr. S. and in their eagerness almost tore the few Tracts he had out of his hands. Full of the glad tidings, the two gentlemen returned to my house, and I furnished them with as large a store as they could carry with them. They now visited the former and some other synagogues, met every where with the same favourable reception, and in one of them they excited so great a sensation, that the Cantor requested them not to disturb their devotion, which however could not prevent the eager exertions of the Jews for obtaining Tracts. As the house of my father is situated in that part of the city, where during the fair the foreign Jews reside, I could easily observe their behaviour; and it would be difficult to describe my satisfaction, when in the following days I saw almost before every house, small parties of Jews, with Tracts in their hands, or listening to one who publicly read it, or engaged in conversation about that they had heard. Messrs. S. and H. called, as far as they judged convenient, upon such Jews in their houses as they had found best disposed, and were surprised to find many of them inclined to become Christians.—Mr. H. had marked the Tracts which had passed through his hands with the number of his house;—a measure which did not fail to produce the intended effect; for he received so many applications, that the passage of

the inn in which he lived, was often filled with Jews, who wished to have those books, in which, as they expressed themselves, it was said, that they must be baptized. Notes were even received from respectable Jewish merchants in town, to ask for the communication of our pious Tracts for their *further conviction*. By this time we had said nothing to them of the New Testament; but having perceived among them a real thirst after instruction, we directed their attention toward that sacred book. In a very few days I could have *gratuitously* distributed my whole store; but remembering your caution, I did it only in some extraordinary cases, and generally asked for payment. Many, especially *young* Jews, have been found reading it with rapture, and loudly expressing their assent. Though hitherto nothing can be said of the real fruit of the seed which has been sown here, it must give true satisfaction to the Society, that so large and interesting a field, as Leipzig presents during the fair, can be cultivated with so much hope of success. *For the confux of Jews on these occasions is very great; and from the notices I have collected, I can now affirm, that in all directions, from the maritime towns of Holland unto Russia and Turkey, these Tracts and New Testaments belong to the articles, which the Jews, on their present return from the fair, have brought home to their families.* If this field be further cultivated with patience, and under prayer, it may produce excellent fruit, if not here, yet in other places.

It was stated in the last Report, that a similar attempt to improve the opportunity of benefiting the Jews, afforded by the fair at *Frankfort*, had been made with considerable success, by the Society's valuable friend and correspondent, Mr. Elsner of Berlin. He renewed his benevolent endeavours at the following fair, and not without effect, though he found fewer opportunities than before of circulating the Society's publications, owing, in part, to the diminished attendance of the Jews at the fair. He distributed, however, some New Testaments and several Tracts; and had the satisfaction of learning, that an aged

Jew, to whom he had, on a former occasion, sent a New Testament through his son, eight days before his death asked very frequently after the book he had brought him, and read it with attention.

"A very honest looking Jew, of middle age," says Mr. Elsner, "came to my shop. I asked him concerning his hope of the Messiah, and he expressed a hearty longing after him. I said, According to the oracles of God, given by the prophets, the Messiah will certainly soon make his appearance; nay, if all Jews longed for him heartily this very day—this very day he would come. This view, which was also his own, rejoiced his heart, and on my offering him some accounts concerning this Messiah, (some Hebrew Tracts,) he appeared to have received some of them before this, and answered, These are excellent little books, I used to take care of them as though they were as many ducats. Another old Jew came begging to me, and I seized the opportunity of giving him some Tracts. The event fully answered my expectation, for the next day he called again to beg for more, having sold those he had received yesterday."

In the same letter in which Mr. Elsner informs the Committee of his proceedings at the Frankfurt fair, he communicates likewise the following extracts, among others, from his correspondence:—

"Mr. Prach, schoolmaster in Gross-lunau, near Culm, in West Prussia, writes to me, 'Some Jews have requested me to procure for them Testaments in the Hebrew language, which they will be happy to pay for. Should those Testaments be in the possession of the head Bible Society at Berlin, or should you, dear Sir, be able to get them, I shall be greatly obliged to you, to transmit twenty copies to yours,' &c.

"A letter from Neidenberg, near Königsberg, in Prussia, dated the 17th inst. accompanied with a ducat, gives me the following intelligence:—The writer of it lent our monthly publication, 'Newest Accounts from the Kingdom of God,' to a Jew, who learned from the details we had extracted out of the London Society's proceedings, that the New Testament had been published by them in Hebrew, and begged the writer of the letter to procure him one. That

this has been done immediately you will easily imagine."

From communications which your Committee have more recently received from Mr. Elsner, through His Excellency Sir G. H. Rose, it appears that New Testaments and Tracts have been forwarded by Mr. Elsner, during the three or four last months of the year past to fifty correspondents, throughout Germany, Poland, Bohemia, and especially the whole kingdom of Prussia. Many of these correspondents met with so great success, that they in their letters, apply for more Publications; and some among them, who had begun the work of distribution with very little hope of success, have now from their own experience, been convinced of its usefulness.

The following letters are peculiarly remarkable:—

Mr. H. Gortz, at Konrau, writes on the 11th of December, 1820:—"Of the Hebrew New Testaments I have only four copies left. The rest, with the other small Publications, were immediately disposed of, when the Jews had been informed of the arrival of Hebrew books. On the 1st of July, seven Jews met in my house. They asked all of them for Hebrew books, especially the Prophets. I asked them, whether any of them could read and understand Hebrew? They all answered in the affirmative. And when I had shown them the liird of Isaiah and some other passages, I found that they not only could read, but also understand them, as they explained them without difficulty in the German language.—While one of them read it aloud, the others listened with great attention. After a while, one of them took out of his pocket the Hebrew New Testament which he already possessed, and said, 'It is curious that the prophets have so clearly foretold the facts related in the New Testament of Jesus:' and he added, 'I for one must confess, that when I read the Prophets and then the New Testament, nothing can be more clear than that Jesus is the true and the real Messiah.' The other Jews looked upon the Christians who were present, with an eye of veneration, and then exclaimed, one after the other, 'But what shall we

do? We cannot help being Jews.' I replied, So you are now. But whenever you begin to believe in Jesus, and to receive him as your Redeemer, you cease to be Jews, and enter into the Christian church. I advised them to pray to God, that he would give them a true spirit of repentance for their sins, and enlightened understandings, to read the Scripture which testifies of Jesus; then he would reveal himself to them, as Joseph revealed himself to his penitent brethren. They were much surprised and affected. I then showed them some small Publications, and now they all surrounded me closely, and began eagerly to ask, 'Pray give one to me; one to me also!' and they had scarcely received them, but they began to read them, and with the Tracts in their hands, and reading, they left my house, after having expressed their most cordial gratitude. These Jews were from —, about ten (German) miles, (fifty English miles) from here. On the 5th of July, two Jews came to me from —, seven (German) miles (thirty-five English miles) from here, to tell me, that they had heard from other Jews, that I had Hebrew books to sell, which they wished to see. I shewed them the New Testament: after having looked into it, they said, 'That we have already;' and opening a bag, they took out a copy of it, whose outward appearance showed, that it had not laid there idle, but been frequently read. They now asked for the Prophets, and were much rejoiced when I presented them a copy of them. Upon their question, as to the price, I replied, They might pay for the book, according to the value in which they held it. They said, 'The value is high, for it is an important book, but we are poor; yet we will not have it for nothing,' and paid sixteen groschen (one crown and a half) for it. I asked them now, What is the state of your nation? Is there in many, among your people, an earnest desire after the redemption of Israel, or are you all in a state of indifference about it? They replied, 'No: we are not indifferent; there is a great emotion in our town also. *The New Testament is read in many families, and a doubt begins to become more*

and more prevailing, whether Jesus of Nazareth is not the Messiah; and many who are convinced of it, are only kept back by the fear of men, from coming openly forward. But we really believe, that if our rabbins were convinced of the truth of the New Testament, and would confess Jesus to be the Messiah, of one hundred Jewish families, who live in the town, not ten would remain Jews, all would gladly receive Jesus.' They appeared to be very concerned, that their rabbins were so hostile, and that they dared not to open their minds to them. 'We do not know,' added they, 'what will happen. A general apprehension is gone abroad of something new; and there is none who will tell us what it is. *Our learned men tell us, The time cannot be distant, when the Jews will be relieved.* But in what way? that is a question to which they have no answer.' I advised them to pray to God for the light of saving truth, and so they went their way."

Count — —, at Overdyke, writes, December 29th, 1820:—

"You ask me, whether I have any opportunity to do something in behalf of the Jews; and you offer in that case to provide me with some Publications. It appears that you do not read the Newspapers of this country; for then you would have seen how, among other slanderous imputations, I also have been very ill treated, because, in the synagogue at B. at the request of the Jews, I spoke of the promised Messiah, not as one who is to be expected, but who has already appeared. The Jews took it very kindly; not so Satan, who excited a great clamour against it. But as the Jews do not take any share in it, I have still many opportunities to put Books and Tracts into their hands. But as my store is exhausted, I would beg you to supply my wants from your abundance."

Your Committee have already mentioned *Frankfort*, in connection with Mr. Elsner's labours; they proceed now to lay before you some very gratifying facts, which have been communicated to them from their correspondents, resident in that great commercial Mart.

They continue to receive the most sa-

tisfactory testimonies to the piety and zeal of Mr. Marc, a Jewish convert, the Society's Missionary at that place. Mr. Senator Von Meyer,—a gentleman whose name your Committee cannot mention without again expressing their grateful sense of the services which he has rendered the Society,—says of him, in a letter to the Foreign Secretary, dated June 6th, 1820, "Mr. Marc continues in his useful and unostentatious activity, spreading abroad a seed, which cannot fail to bring forth fruit." In a subsequent letter, Mr. Von Meyer writes, "Mr. Marc . . . exerts himself with the most cordial activity in promoting the conversion of the Jews." The testimony of Mr. Lix, —a lay member of the Moravian church, at Frankfort,—to whom also your Committee are under great obligations, is not less honourable to Mr. Marc. "That our friend Marc," says Mr. Lix, to the Foreign Secretary, "is a lodger in my house is known to you. He is very active and he labours in the true spirit. And what affords me the greatest pleasure is, that he himself lives by that grace he preaches to others, and therefore his residence here will surely not be without the desired point. He is often visited by Jews, and it appears that some of them have already caught the infection, if I may so express myself. For one communicates it to another, whereby Mr. Marc's labour is continually increasing. O what a gratification to converse with a truly believing Israelite, whose heart is burning in love to Christ."

Mr. Fridenberg, having visited Frankfort, writes thus of him in his Journal, "I had an hundred evidences that Mr. M.'s stay at Frankfort is blest, and that the choice of the Society in placing him there has been providentially overruled for good. Both from Jews and Christians the testimony concerning Mr. M. is uniformly satisfactory. With so many disadvantages from ill health, we must regard it as a most evident mark of God's favour, both to the cause, and to Mr. M. individually, that he is enabled to do so well as he does. He is very much visited by Jews, both by such as are persuaded of the truth of the Christian religion,

and by such as seek the truth. His whole heart is engaged in the matter, and the Moravian brethren there are faithful and zealous fellow labourers with him.

Your Committee have the satisfaction of adding to this written evidence, the oral testimony of Dr. Steinkopff, who saw Mr. Marc at Frankfort, during his late journey to the Continent, and speaks most highly of his excellent conduct, and of the usefulness of his exertions.

To these exertions, in no considerable degree—aided by the counsel and co-operation of other kind friends of the Society resident in the place, your Committee ascribe, under the divine blessing, the formation of a Society at Frankfort for promoting Christianity among the Jews, of which Mr. Senator Von Meyer is President, and Mr. Lix, Secretary. The intelligence of this fact, which had just been received, was announced in the last Report; and subsequent accounts have informed your Committee of the progress of the Association, and of its encouraging prospects of usefulness. In a Letter dated Oct. 28, 1820, Mr. Marc writes, "The Committee of the Association in this place is now seriously engaged in laying hands to the work. The members have subscribed a Caroline annually, and we look forward to a numerous Subscription. Some new members have joined the Committee. In the course of this week, a circular will be printed and widely disseminated. Every member of the Diet here assembled, and of the Senate, will receive a copy of it, and important consequences may, by the Lord's blessing, be anticipated from its publication. When Mr. Lix communicated it to two respectable Jews, they both offered a contribution to the Association."

As to the prospect of usefulness attending these benevolent exertions, the following statements will be deemed highly encouraging. Mr. Marc says, Aug. 8, 1820, "The members of the Frankfort Association are indeed actuated by the best spirit. As to the Jews in that city, I can only tell you of them in general, that their cause is going on more and more towards matu-

city. I make from time to time acquaintance with individuals among them, and discover among the greater part, that their prejudices are on the decrease, and that they are desirous after a purer knowledge. I feel myself now too weak to relate a multitude of small facts, which put together would form an important result; but it is manifest that the cause is in a progressive state: many Jews see and confess it. One of them said lately to me, "We will soon have a great stir (a transition in a considerable number); but I doubt that it will be to the profit of the world." You see he is not pleased with the aspect, but that yet he is forced to confess that such is the state of things." Mr. Von Meyer confirms Mr. Marc's representation on this head. "*In every part*," says he, writing to the Foreign Secretary, June 6, 1820. "*In every part an interest in the Gospel is arising in the heart of the Jews. In a short time we shall, by the grace of God, see great things.*" In another letter, dated Oct. 24, 1820, Mr. Von Meyer writes, "*There is a great stir and commotion among the children of Israel in the whole neighbourhood, and the Lord prepares really an open door.* Lately a Jew, sixty years old, learned in the Talmud, and a young Jewess, have been baptized here, both strangers. The latter has become a maid-servant; the former will be employed by us to promote Christianity among the Jews, who live in the country."

Respecting the learned Jew here alluded to by Mr. Von Meyer, your Committee have, from other sources, learnt very interesting particulars. The following account is given of him in a Saxon newspaper. "His name was formerly Joseph Bamberger, now" (i. e. since his baptism) "John Jacob Bergmann. He was for a long time Jewish teacher in two places. At the time of the great Sauehrin, at Paris, he laid before the Prince Primate reflections respecting Judaism, which were examined by a Committee, and printed. In the year 1817, Professor Paulus, at Heidelberg, republished these reflections in a work, containing some suggestions for the improvement of the state of the

Jews, and gives him the following honourable testimony. "He is a Jewish teacher full of benevolence for his nation, of valuable talents, and well experienced in the writings and constitution of his people. He might be rendered more useful for the state and his people, and deserves the attention of the well intentioned among Jews and Christians. Wherever the knowledge of Jewish laws, rites, and opinions, is desirable in the legislature, or for the purpose of particular edicts, he would be usefully employed by governments." Now this Joseph Bamberg writes from Frankfort under date of Oct. 2, as follows: "In hope that you feel warmly interested in the salvation of one, who has for a long time gone astray, I now inform you that God's mercy has brought me hither four months ago. Through his mysterious leadings I got acquainted with the Missionary of the London Society for promoting Christianity amongst the Jews, who resides here: and by his instruction, example, and power of conviction, I was led so near the fountain head of life and comfort, that I requested the Rev. Mr. Stein to give me more explicit instruction in Christianity, with which he also complied with so much patience and cordiality, that in the last week, on September 22, I received the baptism, according to the Lutheran rite, in the church of the holy Three Kings, after having made my public profession of faith. At the same time a young Jewess twenty-two years old was also baptized, after having made a very affecting profession of her faith. Now it is my most serious desire that the Lord will grant me his grace and strength, to do some good to my Jewish brethren according to the flesh."

Considerable attention, as might be expected, appears to have been excited by this public profession of the Christian faith, from a Jew of so much reputation for learning and respectability. "At the baptism of Bergmann and the young Jewess," Mr. Marc says, "a numerous congregation, and many strangers, who attended the fair, were assembled. A pious emotion pervaded the whole; and the service has certainly been a blessing to many.—Mr.

Bergmann will assist me in my work, and will chiefly devote himself to the Jews who live in the country. Notwithstanding his advanced age, he is still full of health and vigour, and zeal for the cause."

Your Committee add the following extracts from Mr. Marc's letters, as illustrative both of the state of his own mind, and of the encouragements to exertion which the dispositions of the Jews in that part of Germany afford.

"Mr. and Mrs. Lix, myself and my wife, do what we can to promote the knowledge of Christ. The latter becomes more and more active in the work. As to myself, I continue in my endeavours for the glory of Christ among my brethren according to the flesh. But the outward impediments are many and strong. God will remove them, or he will strengthen the faith of them who are convinced of the truth. I go on sowing in tears. Who knows how soon it may please the Lord to bless me with a joyful harvest.

"In Gotha an opulent Jew is become a Christian; in Leipzig, during the last winter, two girls; in Wurzburg, five Jews. Whether Mr. —, a man of great talents, is among that number, I do not know; but I am well informed that he now belongs to the Lutheran church. At Breslau, in the course of five weeks, about thirty families have been baptized, and many more are ready to take the same step; yet they are, as likewise in Berlin, excluded from the *Zwinger*, a kind of exchange, like other Jews. That affords matter for reflection.

Mr. Neumann, a converted protestant Jew, who studies at the expence of the king of Bavaria, a nephew of Mr. Edheim, paid me a visit here on his journey, and I had several conversations with him about Christianity. In a Jewish family he distributed some Tracts. The grandfather opposed with all his power; but all the others would not suffer their liberty to read what they pleased to be restrained; and one of them offered to bring a copy even to the rabbi. Mr. Neumann also persuaded Mr. — from —, a man highly esteemed in the whole neighbourhood, to visit me. I conversed with him during the whole

afternoon. Among other expressions, he said, I am not indeed convinced of all the points of Christianity, but I cannot refrain from wishing that all the Jews were Christians; there is more power in the New than in the Old Testament; it pierces heart and soul. He paid for a Hebrew New Testament with a crown, which is much indeed in this country, and he offered to correspond with me. Mr. — from Wetzlar, an old acquaintance, visited me, and expressed great satisfaction at my residence here, *and its object*. He took Tracts with him for distribution in his neighbourhood, and will also stir up Christians there for the cause. Scarcely a day passes away, but I am visited by Jews who wish to converse with me about the Christian religion. Last winter, one came often in the night at ten o'clock, and remained until a very late hour, not from fear, but from want of time, a very excellent character, combined with a fine understanding. He has two brothers who are remarkably clever, and teachers of congregations of the same sentiment. Several other Jews are truly converted, attend often church service and religious meetings; but they cannot separate themselves from their brethren, from want of means to support themselves. And Christians themselves will not advise them to do so, knowing the dangerous temptations which arise from want and distress. But one of them has given up his situation, and will leave it in a week. He will not delay his transition to the Christian religion. I knew him many years back as an excellent man. He shews much love and zeal; he has brought many persons to me, who often visit me; and where opportunity offers, he enters into controversy with the Jews.

Mr. —, a teacher of —, is waiting now already eight years since, whether he as a Christian, may find an honest living as a Missionary or as a Schoolmaster. After what he tells me, he has prepared many Jews who live in the country for Christianity, and if he only knew how to support himself, he would soon make a public profession. He is a man of good health, full of zeal and courage, in his place.

He told me also of a physician who was ready to embrace Christianity.

The teacher of the congregation at ———, addressed to me a very well written memoir containing his views of Christianity, and related to me, that he had already prevailed upon a female to join the church of Christ; but that he for himself would not come publicly forward, while he had no other prospect than that of being dependant upon Christian charity. Would to God that a way may be found for assistance in cases as these now mentioned. But, be that as it is. Let the heaven operate until the whole lump is leavened; *then it will burst out on a sudden.*

My elder brother arrived here during the fair, especially with a view to bring me back to Judaism. I am not without hope to bring him to Christ. He went from here to Leipzig, from whence he will return hither to make use of the watering places. I endeavour to stir up Christians, Jewish converts, and well disposed Jews, throughout the whole country to activity. I have sent tracts for dissemination to many places in this populous country.—Many Christians are already active, and their exertions are attended with divine blessing. One of them invited some Jews to his house, where he read to them the Tract, "Call to the Jews." Some of them had tears in their eyes. And when that gentleman had given them Tracts, a Jew came to him and confessed that all he had heard and read was divine truth. Some days after, the same gentleman saw a great crowd of Jews, both residing and travelling, assembled. As he is a magistrate, he thought it his duty to see what the matter was. He found that one sitting upon a large stone, was reading aloud one of the Tracts. Here, in Frankfort, I have sent some Tracts, a copy of the Hebrew New Testament, one of the Prophets, and Mr. Bogue's Evidences in an Italian translation to a large Jewish Reading Society, with the request to give them a place in their library, which they have done, and whereby a considerable sensation has been excited."

In another letter, Mr. Marc writes,

"I staid some days at Homburg, where two clergymen and some laymen were ready to take an active share in the cause. Many tracts have been disseminated; and in some days I shall furnish them with more. At Darmstadt I spent a whole week. Many young respectable Jews called upon me; and you can scarcely imagine with what attention they listened to my words, and with what modesty they put their questions to me. They staid sometimes until half past one in the night. One said, "If there exists a true Christian congregation, I will be baptized to-morrow." Several of them are truly convinced, and have agreed to meet on stated days with some good Christians, to read the Holy Scriptures and to pray with them. These will have a good influence upon their brethren. In one Jewish family I was most cordially received; many other Jews met there, and the conversation extended until late in the night. Several Bibles were asked for and afterwards purchased. I called upon the family Schwab, which a year ago has made their public profession as Christians. I was received as a friend; and the head of the family assured me of his readiness to promote our objects. A very intimate friend of his told me, that not long ago he asked him whether he was well satisfied with his transition, and felt peace in his soul? whereupon he burst out in tears, and assured him that he could never be sufficiently thankful to God. In his house I met with a learned Jew, who told me that he a long time since felt dissatisfied with the Jewish religion, and that he had published a book against the Talmud; but that he also found many objections against Christianity. I spoke with him according to the grace the Lord granted me. He afterwards paid me a visit at Frankfort, and is now by the Rev. Mr. Stein instructed in the Christian religion. A very worthy minister, who knows him intimately, speaks highly of his character, and is overjoyed at the grace of God. From Darmstadt I went to a neighbouring village, Wolfskehl, where I conversed with two Jews, and left some tracts and a copy of the

Prophets with them. A short time thereafter I was informed that these Jews had assembled all their brethren in the place, upon which I addressed to them a letter of exhortation and instruction. From Manheim I have received very pleasing news. Numbers of Jews call upon Mr. Welner there; and sometimes he is for half a day in conversation with them. They send the tracts they receive to their absent friends and relatives. I am eagerly desired to pay them a visit, as is also the case with respect to several other places. You see thus that my office will require a good deal of travelling."

Under the date of March 2, 1821, Mr. Marc further writes as follows:—"Our Society here is full of good zeal, of hope, and confidence in the Lord. Mr. Lix has devoted to this cause of the Lord one of the branches of his business; in consequence of which he lately has paid about 400 florins (£40) to the treasury of our Society. He has also offered, that if the intended institution of a school should succeed, he would gratuitously grant the use of a building belonging to his premises; and Mrs. Lix will devote herself to the religious instruction of the children—a work of love, in which her example probably will be followed by other ladies. A Jew of the name of —, to whom at Kreutznach a Jewish German New Testament and some tracts had been given, came a short time ago hither, to have some conversation with me about religion; and the Lord blessed my poor words. He will come back again in the course of this week, and his wife and three children will follow him, to be baptized by the Rev. Mr. Mannel. His wife is the daughter of the chief rabbi at Bonn, and grand-daughter of that celebrated rabbi, David Sinzheimer, who was president of the Sanhedrin held under Bonaparte. A young journeyman shoemaker, who was lately in London, and there became acquainted with you and Mr. Ronneberg is here, and, I think justly, considered as being truly awakened; and his pious master is full of thanksgivings to God, for having brought such a promising young man to him. The Rev. Mr. Stein will instruct him and another Jew, who supports

himself very respectably as a writing master. ——— also, who has formerly been mentioned by me, will soon come hither, in order to make his public profession as a member of the church of Christ; and these three persons will probably be baptized together. A teacher in a very respectable Jewish family here, who for some weeks has been in the habit of visiting me, is almost burning from a desire after becoming a Christian; there is only one small difficulty in his way, which the Lord, I hope, will soon help him to overcome. There are more Jews with whom I am acquainted, who, as far as I can judge, have hearts open for the truth as it is in Christ. Yesterday I had a conversation for several hours with the head of a respectable Jewish family, who wished me to prove, that the law of Moses was not intended to be obligatory until the end of time. I fully convinced him; and he promised me to read daily the Bible under prayer, and to pay me frequent visits. A young man, an engraver, called upon me, and desired to be instructed. I laid before him the leading truths of the Gospel; but he had nothing to reply but some silly questions, and the most absurd chit-chat. I brought him to some other Christians, to try whether they could be more successful with him; but all appeared to be in vain. He now went to Manheim, and I gave him a letter to a Christian friend there, whom I requested to introduce him to an experienced minister in the neighbourhood. This man had also a great deal of trouble with him, until, by immediate divine interposition, a sudden change was operated in his soul; and since that moment, he does not cease to thank and to praise Jesus, who has made a new man of him. On the 18th of February he was baptized in the presence of a numerous congregation, of whom very many came from distant places, and many tears of joy were wept during the solemn act. His former apparent stupidity, produced by inward struggle, had almost made him unfit for his work. Now he is quite changed also in that respect, and as he is very clever in his art, he has plenty of work."

Your Committee have the gratification of informing you that associations, si-

milar to that at Frankfort, have been formed at *Elberfeld*, in the Duchy of Berg, and at *Basle*.

From the former of these places, your Committee have received some very interesting intelligence, from Mr. J. P. Diedrichs.

In reply to the question, "Is there among the Jews, as far as you have been able to observe, a tendency favourable to Christianity?" he answers (in a letter dated April 16th, 1820.) "Yes—for by the events of the last year, when almost throughout the whole of Germany, tumultuary scenes against the Jews took place, many among them have been brought to serious thoughts and examination; they became attentive and uneasy, and were thereby led to read the Prophets, and to converse about their contents."

In another letter, dated September 8, 1820, Mr. Diedrichs says, "Many Israelites begin now to give ear to the sound of the Gospel, especially among the teachers of the youth, of whom it is generally reported, that they are searching and meditating, and for the greater part historically convinced that Jesus of Nazareth is the promised Messiah."

A short time ago a maid servant called upon me, and asked me, whether I knew of any interesting news from heathenish or Jewish quarters? When I had given her some particulars, she put a crown into my hand for the Jews, and left me with a thankful and affected heart. Thus, you see, that the interest in the salvation of Israel is felt even in the lower ranks."

As an earnest of the happy effects which, under the Divine blessing, may be hoped from the co-operation of the society's friends at *Elberfeld*, your Committee insert the following extract from a letter addressed to them by a Jew, dated Solingen in the Duchy of Berg, September 5, 1820.

"Worthy Friends of Jesus, and promoters of his doctrine among the Jews!

"Humbly and joyfully an Israelite comes forward before you to communicate to you his feelings, his reconciliation with, and his love to Jesus, the Saviour of the world. Twenty years have I lived in the gloomy recesses of Judaism, and from my official duty I was a zealous advocate of the Talmudists and Rabbins. But rest and true contentment of my soul, after

which I often have languished, did not become my portion. Thanks be to God, and in him to my Jesus, who led me to this place, where I soon came into acquaintance with a worthy Protestant minister, Mr. Neinhans, and a short time thereafter with a worthy friend and co-operator in the work of the Lord Jesus, Mr. Diedrichs, at *Elberfeld*. By these gentlemen I received a New Testament and some tracts in the Hebrew language. I perused them with a view to discover some solecisms in the language; but I found there the Messiah promised by Moses and the prophets, and in him a source of consolation, exceeding all my wishes, and of sensations I am unable to describe in words. I could almost say that I am reconciled with myself; for I have found the way to the Father through the Son, who has said, "I am the way, the truth, and the life: no man cometh to the Father but by me."

In conjunction with the association at *Elberfeld*, your Committee mentioned the formation of one at *Basle*. The following letter from that place, is so full of Christian feeling, and contains so much encouraging matter, relative to the great work of the Society, that they cannot forbear inserting it at length in their Report.

"To the venerable Society for promoting Christianity among the Jews, in London.

Most respected Friends,

Convinced that it cannot but be gratifying to you, who for a long time, and under the visible blessing of God, have been engaged in preparing the means for the conversion of the people of Israel, to be informed at this period of the institution of another Society, that has the same object in view; we take the liberty to explain in what way in this place also, through the blessed influence of God, a Society has been established for promoting Christianity among the Jews.

The increasing stir among the Jews in all parts of the world had long time since engaged the attention of some Christian friends here, when we learned from our dear Mr. Marc, Missionary at Frankfort, that the number of those Jews in Germany, who were already convinced of the truth of the Gospel of Jesus, or were well disposed to receive it, was

greater than we ever had imagined. Hereto was soon added an information which our dear inspector Mr. Blumhard gave us of his journey in company with Dr. Steinkopf, especially at Darmstadt, where a small number of young Jews is truly awakened from spiritual death, and united with the serious Christians of that place, with whom they meet for social edification: this information gave to our interest in the conversion of the Jews a new energy. And lastly we had in the last days of September, a visit of two Professors, Kraft and Schobert, from Erlang, of whom the first related, that at Furth, near Nurnberg, which is chiefly inhabited by Jews, many Jewish parents send their children into Christian schools, and cause them to be instructed in Christianity.

All these and several other circumstances of that kind, were made serviceable by the grace of God, to strengthen our conviction that the time is approaching, when the Lord will redeem the prisoners of Zion, and to fill our hearts with sympathizing love to his long, but not for ever rejected people. We therefore asked one another: *Should not also we make an attempt to contribute something towards the glory of Jesus, among the Jewish people?* The result was the union of the persons named in the prospectus here annexed, in a Society under the title above mentioned.

Deprived of all means of our own, our intention was confined to the following measures:—

1st, To open an acquaintance and a correspondence in Switzerland, Baden, Wirtemberg, and Alsace, with such Jews as are favourable to the Christian religion, and to communicate to them Hebrew and Jewish German tracts, with which we are provided by Mr. Marc.

2d, To circulate every month, a written Protocol, under the title of "*Religious Jewish Correspondence*," in every quarter where it may be desired. In that Protocol letters shall be published of convinced and converted Jews; and the object we have in view, is this, that by the means of this correspondence, a more intimate acquaintance and spiritual connexions between such Jews and also with us may be established. For certainly many Jews, convinced of the

truth of Christianity live near one another, here or there, without being known to one another as to their spiritual state, because by imperious circumstances, they are forbidden to open their minds to one another. These persons we wish to unite together in the bonds of love by our Protocol.

These two points were the only results of our first meeting as a Committee. Another point respecting an institution for the instruction and education of Jewish Children, was indeed touched upon in a few words, but not taken into consideration, because we had neither a place nor the necessary means to dispose them. But behold! the Lord opened about the same time a pleasing prospect into a proper place. A solitary, healthy, and beautiful house near Basle, containing more than twenty rooms, with a considerable piece of ground, is offered for sale by the proprietor; a house, more suitable perhaps to such an institution, than any that could be found in this whole neighbourhood, and which probably will be sold at the very moderate price of 6 or 800 louis-d'or.

This circumstance brought the idea of an Institution for Jewish children nearer to our view. Without knowing where to get the first louis-d'or, we have entered into some preliminary conversation with the proprietor, and we are not without hope, that the Lord, whose cause it is, and who knows the purity of our intention, will intercede in our behalf, and dispose the hearts of charitable Christians to assist us with their grants. And in that case, a third point will be added to the two first mentioned: A Christian Institution for the education of Jewish children. In several places, Jewish parents are found, who for their own persons, do not venture to make public profession of Christianity, but do not object against but rather wish, that their children might be instructed and formed as eventual Christians.

It strikes us that the Lord appears willing to give to this our plan a still greater extent. Mr. Marc mentions some young Jews who wish to be received either into the School at Beuggen, or into the Missionary Institution. But as the Committees of these two establishments do not find the mixing together

of Christian and Jewish individuals advisable, and Mr. Marc earnestly recommends an Institution *exclusively* appointed for the forming of *Jewish Missionaries*, we clearly find upon examination, that no place can be more appropriate for such an object than that we have in view. Mr. Marc at the same time, holds out a hope very remote indeed, of a support by baptized Jews. A Jewish Missionary Institution would without difficulty be brought into combination with the intended school for Jewish children. The great point is, whether and how far the Lord will be pleased to favour and to support our endeavour. Meanwhile, we will do in the small and in silence, according to the measure of strength he will grant to assist in bringing his sons in our arms, and to carry his daughters upon our shoulders, Isaiah xlix. 22.

While we believe to have, by this communication, discharged a duty we owe to you, most revered friends, we recommend our undertaking to your benevolence and intercession before the throne of grace, and remain with brotherly affection and esteem, in the name of the Society,

WILHELM KOELLNER,
C. F. SPITTLER,
Secretaries."

Your Committee have received some very gratifying communications from *Esslingen in Wirtemberg*.

Mention was made, in the last Report, of a Jewish Schoolmaster who had been led to a conviction of the truth of Christianity through the instrumentality of the Rev. Mr. Keetmann of Neuwied, upon the Rhine; and it was stated that his baptism was shortly to take place. This interesting ceremony was publicly performed by the Rev. Mr. Herwig, at Esslingen, on Trinity Sunday, in presence of a large concourse of persons; and was, as your Committee have reason to believe, blessed to many who were present, as well as to the Jewish convert and to his wife and children, who were baptized at the same time.

Previous to his baptism, Mr. Herwig thus speaks of the state of his mind, and that of his family:—

"As to the state of his mind, and the disposition of the several members of his family, I refer to his own letter

here inclosed, the expressions of which I declare to be a genuine picture of his sentiments and feelings. He is decidedly for the Lord: his wife no less so. His children have learnt well, have gladly received the Christian truth, have manifested very pleasing and cordial impressions of faith and love to Jesus, and have also shewn themselves governable where admonitions were given them. We therefore have reason to rejoice at this increase of Christ, by these six relations of our Lord according to the flesh: and we would pray with Jesus, Holy Father! keep *through thy own name* them thou hast given me. Unite also your prayers with ours in behalf of these dear proselytes, that our faith in the faithfulness of the Lord, to preserve them in his love, may be more and more abundantly strengthened, by seeing our ardent wishes for them answered."

The following extract from his own letter to the Committee alluded to by Mr. Herwig, will afford some idea of the feelings of his mind, in the view of the solemn ordinance in which he was about to be engaged. The letter breathes throughout the same pious and humble spirit.

"Now I expect to receive in a short time, if it is the will of the Lord, the holy baptism, myself, and my whole house, and to pledge ourselves to faithfulness unto death. May, on the day of our baptism, which probably will be the 28th, the Holy Spirit be given to us by the triune God, as our permanent leader on our way to life, that we may live in the faith, in Jesus our Saviour, and be formed according to his word and example. Assist us, most honoured fathers and patrons! on that day with your warm intercessions, that the faithful Shepherd with whom we enter into a covenant of grace, may strengthen us, who are still very weak, that we through his strength may follow the path we now enter upon; and that we may be his own, living in his kingdom under him, and serving him in everlasting righteousness, holiness, and happiness."

Of the state of his mind on the day of the solemnity, he thus speaks, in a letter to the Foreign Secretary:—

"When I entered the church to ap-

pear in the presence of my God and Saviour, his Spirit spoke words of comfort to my soul, and I felt something of that peace in my heart and conscience, which arises from the assurance of the forgiveness of sin, from the present enjoyment of life eternal, and a grounded hope of a blessed immortality. The excellent sermon and address of the Rev. Mr. Herwig, the devout behaviour of many thousand persons assembled, among whom the presence of the Lord was effectually perceived, and the idea that many absent friends were now praying for me, most powerfully strengthened and cheered my heart. In my whole life, I have not had an hour, in which I have experienced such a mixture of sweet sorrow and holy joy, than in that hour of my regeneration by Jesus Christ. In that sacred hour I devoted myself to my merciful Saviour as his everlasting property, and I pledged myself for the remainder of my life to his faithful service, and to renounce all that is contrary to his holy will."

Your Committee have only to add to this mention of the baptism of Goldberg and his family, that accounts subsequently received afford every encouragement to hope well of his stability and consistency. Dr. Steinkopff saw him when on the continent, and speaks in high terms of him. The Committee hope to obtain employment for him as a teacher in the Institution recently established at Basle, of which mention has just been made.

Your Committee are authorized in the hope they above expressed, that the conversion and baptism of Goldberg would be made a means of good to others, by the following communication which was received not long after from the venerable pastor Herwig, the minister who conducted the ceremony, and to whose instructions the convert expresses himself so deeply obliged.

"I cannot express my feelings," says Mr. Herwig, in a letter to the Foreign Secretary, "on perusing your valuable and comprehensive letter. You are perfectly right in supposing that the period of my connection with Goldberg will prove to me one of the most blessed and fruitful of my whole life. The following circumstance will confirm your anticipation.

On the 2d of July, I preached my first sermon in my new office. After my return into my house, I found the following letter, dated June 30, 1820.

"A sermon you preached on the 28th of May, on the solemn baptism of an Israelite family, induces me to address you. It was on the last Sunday when that sermon came to my hand; I perused it with the greatest attention; and what hitherto had appeared dark to me, I there have found placed in the clearest light. Be now pleased to inform me whether I may disclose to you a design I have conceived long time since, and whether you will kindly meet me in carrying it into execution."—
(Signed) ———, private teacher at Mr. ———, in ———.

Mr. Herwig judging that the writer of this letter was some enquiring Israelite, wrote him an encouraging reply, and soon after received from him another letter, in which he states that he had been destined for the study of Rabbism, but that his father was too poor to send him with that view, to the high school at Furth, and that indeed he had not himself any great inclination to such a destination, as he already from his thirteenth year had felt the inconsistencies of the Talmud. Yet, to satisfy his father, he studied the Talmud under the Rabbim in his birth place. But when his aversion became too visible, his father determined to send him from home as a private teacher. In that capacity, he lived two years and a half at Bretten in the grand duchy of Baden, where he got acquainted with a minister now no more, who treated him with kindness, assisted him in learning Latin and French, and also showed him the New Testament. In March 1819, he went to France to seek employment, and to improve in the French language. He did not find indeed the employment he wished; but it made a deep impression upon his mind, when, on his return, he found at Nanoy, a learned Jew from Turkey, who asked alms for his brethren in Palestine; but assured him, that the doctrine of Jesus was true, and desired him to put his whole trust in Jesus Christ as the Messiah. "I say often," he continues, "from Israel salvation is come to the Christians. In the wild olive-tree the nobler branch has been grafted, to the

end, that the tree may be improved and brought to honour. Every day I fervently intreat the Lord for his aid and assistance, that he will strengthen my faith and bring me to a man, who might initiate me in the holy doctrines of Christianity, and shew me the way of salvation. Now, it appears to have been the will of Providence that your sermon should fall into my hands; I perused it with great attention, and I thought, to that man I could open my mind; as now has been the case. It is not from enthusiasm, or with a view to promote my outward interest, but merely from love to the knowledge of Jesus Christ the Messiah of the world. I have nothing in view but truth, and have no wish to become more than I am, a teacher. The sons of Israel, as such, cannot be saved: this is my firm conviction.

"I wish to be received by baptism among the sons of the Christians: this is the strong desire whereby I am continually agitated. I now expect to be directed by you, as to the books I have to read, that I may soon come nearer to the knowledge of Christ, and receive baptism. Indeed I feel already happy, that Providence has led me to you, to bring me from the dark way to the path of saving light. Trusting in Jesus Christ, the Messiah and Saviour of the world, I cordially salute you."

In his answer, Mr. Hervig endeavoured to bring him to a sense of the necessity of self-knowledge, self-examination, repentance, desire after the grace of God, if it was his wish to come to a just knowledge of the merits of the Messiah; and to believe in him. He also sent him such Hebrew and German tracts as he deemed most useful to him; a copy of the Prophets, and a Hebrew New Testament. The following was his reply:—

"Your letter gave me new life, and spread a new light over the path in which I so long had walked in darkness. On the 18th, I also have received the books, and in them I have found those divine truths I so long have sought in vain. Every night I sit up until two o'clock, and peruse them with intense zeal. No sleep can shut my eyes: on the contrary, in these books I find refreshment, recreation, comfort for my

soul. Sometimes a thought will arise in my mind, What will become of me? the pernicious doctrines of the Talmud will plunge me also into the gulph of perdition. But then I retire into my closet, and shut the door, as it is written, Matt. vi. and pray to my Father which is in secret, that he will not reject me from his face; and that his mercy may daily follow me, until he has brought me into the kingdom of his only-begotten Son, where I will be united for ever with Jesus Christ, his well beloved, &c."

In adducing these facts (to which others might be added), your Committee cannot help remarking, as a circumstance of a favourable nature, how many of the instances mentioned to them from abroad of individual Jews being brought to inquire earnestly into Christianity, are those of men of superior education, who have been brought up in the study of the Talmud (which is one of the most advanced stages of crudition among the Jews), or who have been employed as schoolmasters. May we not hope that *such* characters, if it shall please God to bring them to embrace the faith of the Gospel, will be eminently serviceable in leading others to the *same* faith? Of this kind is the instance just mentioned ---of this kind the case of Bergmann, and of Goldberg, mentioned in this Report---several others have been incidentally alluded to. The following may be added, from the letters of Mr. Marc.

"A short time ago, a respectable schoolmaster was with me, who said, 'Hitherto I have delayed the matter; but now, as I am become father, it weighs upon my heart; I cannot, with a good conscience, bring up my children in the Jewish religion.' Mr. Lix has told me, that a Jewish teacher of high respectability receives instruction from the Rev. Mr. Stein; but that he was not yet permitted to name him."

"The head of the Jewish School at ----- paid me a visit, and expressed himself in truly Christian sentiments. He told me that he laid great stress upon the instruction of the children in the prophets, and asked for five copies of them for the children of the poor in the school, and for one copy of the New Testament for himself; which were given to him."

Your Committee will close their com-

munications relative to the Society's proceedings and prospects on the Continent, with some letters of a very encouraging complexion. The first is from Mr. Stark, Secretary of the Silesian Bible Society, to the Foreign Secretary of the British and Foreign Bible Society.

"Breslau, Aug. 16, 1820. There is a great stir among the Jews here. A Jewish schoolmaster here, though not yet baptized himself, is training up his pupils in the Christian religion, and several of his scholars have been baptized. Eight days ago, a whole family of six persons were baptized. The name of the father is Lewald. Many Jews frequent the sermons of Professor Schibel, who is a true apostle, and fully master of the Hebrew language. A Rabbi, of the name of —, who has heard the lectures of Professor Scheibel, quotes on sabbath days the New Testament, greatly to the annoyance of the bigotted part of the Jews. But the younger people take it to heart, and are very eager to get the New Testament, and Professor Scheibel has disposed of his whole stock. He wishes much for a fresh supply.

"A certain Mr. Julius Edward, a baptized Jew, who has studied divinity, preaches here at the church St. Barbara, with great blessedness. Many Jews go to hear him, and the young among them would wish to be baptized to-day rather than to-morrow. But the fear of being disinherited by their parents keeps them back; and they are only waiting the decease of their parents."

Another letter is from Gnadau, near Magdeburg, and breathes a truly Christian spirit.

"August 12, 1820. When we some time ago had received, by our friends in Magdeburg, some of the Tracts published by your Society, and also your last Report, some of the inhabitants of this place felt deeply convinced of the importance of the object of the Society, and of the duty of every Christian to promote it to the utmost of his power. They therefore determined upon inviting their fellow inhabitants to a monthly subscription, or a free contribution, to commence on the 1st of July. The consequence, 1 dollar, 8 grossen, in monthly subscription, and 7 dollars, 13 grossen in free contribution, amount-

ing thus for the first month to 9 dollars, 2 grossen, (about £1. 6s.) We beg you to accept this mite as a mark of our cordial sympathy in the cause. You will not be surprised to find it so very small, when you consider the smallness and the poverty of this place, and when you are told, that the want of work and of money is felt also here very heavily. But if we are not able to lend the Society any effectual assistance by temporal means, it shall be our heartfelt duty, to make up the defect by cordial intercessions, that it may please our Lord and Saviour, to crown your labours in his name with abundant success, and soon to fulfil his gracious promises to the people of the old covenant. If you would do us the favour of putting some of your publications into our hands, we will endeavour to make a proper use of them, by exciting Christians to co-operation, and by drawing the attention of Jews, whenever opportunity is offered, to the remarkable signs of our day. As to the small contributions above mentioned, we have remitted it by our friend in Magdeburg, to Mr. Elsner, in Berlin, who will bring it in account for you. It would give us great pleasure if you would have the kindness to inform us by this friend of its receipt. As the monthly subscription is so very small, we must wait until the amount of several months has been received, until we can make a remittance again, unless we in the way of free contribution, may receive a larger sum. Remember in your prayers, the Brethren church in general, and also our small congregation, and be assured of the same, from your affectionate brethren,

J. GEORGE PIETSCH,
CHRIS. GRUNEWALD,
J. GOTTLIEB MICKÉ.

Your Committee cannot refrain from adding two more extracts from letters, very recently received, the one from the Rev. Mr. Mudie, of Hamburg, and the other from the Rev. Mr. Thelwall, of Amsterdam, as they both testify to the important fact, that converted Jews are patiently suffering persecution for the cross of Christ. In a letter from the Rev. Mr. M^udie, dated Hamburg, Feb. 23, he informed your Committee that a young Jew of learning

and talent had applied to him for Christian instruction, and that after repeated interviews with him, he appeared to him and to other Christian friends that were present, to be an Israelite indeed in whom is no guile. In a subsequent letter from Mr. Mudie, dated April 6, he thus speaks respecting this convert.

"Since I last wrote you, my convictions of ———'s sincerity have been greatly strengthened, while the humble, inquiring, and teachable spirit he has manifested, has encouraged me much in the interesting work of his spiritual instruction. You will, however, doubtless be surprised, when I inform you, that he has already suffered a most summary and cruel instance of persecution through the rage of his Jewish brethren, in being cast out of the city, and in being forbidden again to enter it under pain of imprisonment or further punishment. He had rather incautiously ventured to inform some of their chief men, (to whom he is related I believe) that he meant openly and boldly to profess the Christian faith, of the power of which he had been some time persuaded. This quickly spread among their numerous community, and the elders fearing that his defection might influence others, devised means to get rid of him. Their power is great in this city, and it appears that no Jew can stay within its walls, but who is in possession of a security-card from their police, and with stranger Jews that must be renewed weekly, except, indeed, they have been baptized and accepted by some Christian community. This opened to them a way to avenge themselves on ———, who has not yet been baptized, and he has already been honoured in experiencing something of the same kind, as that divine Master did, whom he desires to follow: "The Pharisees heard that the people murmured such things concerning him, and the Pharisees and chief priests sent officers to take him." (John vii. 32.) Finding this to be the case, I endeavoured to negotiate for his security, with the chief Senator of our police. But the Jews having procured an order for his arrest, laid wait for him for a whole day, between my house and the city office; they took him near the latter, and without permitting him to show my church and pastoral certificate,

hurried him to prison, where he lay for four and twenty hours, without being suffered even to send to me. In the meantime the Jews prejudiced the mind of the worthy Senator of Police, saying, that he was a vagrant and a vagabond; so that the next day when he was brought up for judgment, my certificate was of no avail; and as he was not baptized, nor strictly belonging to my communion, I could not insist on his partaking the privileges granted to our church. The magistrate however, sent me word, that my petition to the supreme authorities would likely be attended to, but not knowing the determination of your Committee, I did not like to take this step. A worthy pastor in the adjoining city of Altona provided him with a lodging, where I have continued to visit him, and where he has received instruction ever since.

I am preparing a course of instruction for him, which, with the assistance of my student, Mr. Gerieke, belonging to the Edinburgh Society, may, under the blessing of God our Redeemer, enlighten his mind, and furnish him through grace to every good work."

The letter of the Rev. Mr. Thelwall contains the following interesting particulars:—

"My dear Sir,

"I mentioned in writing to you, some time ago, that two or three Jews had been lately baptized in the Reformed Church in this city, and promised to use my endeavours to procure some particulars respecting them, but have only been able to learn any thing that was interesting or satisfactory regarding one of them; which I have been favoured with by the Rev. Mr. Van der Meulen, the Clergyman who instructed him, previous to his baptism, and with whom I have the pleasure of being personally acquainted, and have several times been much delighted and edified, both by his preaching and conversation.

The Jew in question is a young man, aged twenty-one, a shoemaker by trade. His father died some years ago. His mother is yet living, and supports herself by the occupation of a nurse to women in confinement. He was the only son of a very large family, (if I remember rightly there have been no less than eighteen children) of whom

himself and six sisters are still living. One of his sisters married a Protestant while he was very young, and thus he had the opportunity of conversing frequently with Christians, and occasionally of being present while the children (his nephews and nieces) were receiving Christian instruction, and thus his Jewish prejudices were in a great degree removed, and he gained a general acquaintance with the doctrines of Christianity. Afterwards in learning his trade, he was successively in the employment of two Christian masters who seem to have been men of real piety, and who observed family worship daily, and on those occasions he was usually present. Those circumstances gradually led him not only to a tolerable acquaintance with the doctrines of Christianity, but also to a sense of their importance, and suitability to the necessities of man as a sinner. There occurred nothing very remarkable in the progress of his convictions, but about two years ago he became very desirous of more distinct and personal instruction in religion, and for about one year previous to his baptism he received it regularly, expressing uniformly, as his only motive, that he felt his need of a Saviour, and of such a Saviour as Jesus Christ. After being duly examined by the Consistory of the Reformed church, he was baptized by Mr. Van der Meulen, March 11, and admitted to partake of the Lord's supper on the 25th, on which occasion some of those who partook with him were very much struck with the expressions of scriptural delight in his manner and countenance with which he seemed to have partaken of the Gospel feast. Others came from the Table cast down and were weeping, but his face seemed to shine with joy in consequence of receiving those tokens of a Saviour's love.

Mr. Van der Meulen seems to have been much pleased with the constant appearance of simplicity and earnestness with which he received Christian instruction, diligently improving every opportunity. As he is in a situation to gain his own livelihood, and had nothing to gain by a profession of Christianity, there is no room for suspecting that he was in any measure influenced by motives of interest: and it is a pleasing

circumstance that his employers, and his mother (even in the bitterness of her anger against his *apostacy* from the faith in which she had nourished him) have borne uniform testimony to the uprightness and amiableness of his moral character and conduct.

I will only mention further that the conduct of his Jewish acquaintance on this occasion furnishes new instances of the bitterness of that people against Christianity, and the fearful obstacles which a Jew encounters in making an open profession of Christ. As soon as they heard that he was baptized, they went to his mother's house in a crowd, and with such fury that her life appears to have been in danger, and this because they suspected that she had been previously acquainted with the step he was taking. This however was not at all the case, and she herself called afterwards upon Mr. Van der Meulen quite in an agony of grief and anger, in which, however, it was pleasing to observe that the affection of a mother prevailed over the vehemence of her prejudices. Mr. Van der Meulen in endeavouring to pacify her, appealed to various passages of the Old Testament, and to several of the doctrines it contains, pointing out that her son instead of forsaking the religion of the fathers, was now in fact, for the first time, truly professing it,—but all this only served to discover her utter ignorance of the first principles of those oracles of God which she herself received and acknowledged. A meeting afterwards took place between herself and her son at the house of the Christian brother in law, which ended (after a great deal of reproach and anguish and violence on her part, and of patience and meekness and humility on his) in a very affectionate reconciliation.

The young man has promised to call upon me in the course of a few days, and if any thing arises which appears interesting or important, I shall not fail to give you a particular account of it.

In the mean time, commending this young convert to your prayers, and the great cause in which we are alike engaged, to the special blessing of Almighty God,

I remain, &c.

A. S. THELWALL."

The encouragements afforded to your

Committee, during the preceding year, have, however, by no means been confined to the European Continent.

From *America* they continue to receive assurances of good-will, and contributions to the Society's funds.

From *New South Wales*, a most unexpected and gratifying communication has been received, shewing that a spirit of inquiry is beginning to manifest itself amongst the Jews in that remote quarter of the globe also.

The Rev. William Cowper, Assistant Chaplain to the Colony, thus writes, in a letter dated Sydney, Feb. 26, 1820.

"A number of Jews now reside in this town; about thirty of whom have lately agreed to meet together once or twice each week to have their own prayers and the Scriptures read to them. Their only acknowledged Levite, Joseph Marcus, whom I have known for some years, is an intelligent, peaceable, and well disposed man. He has devoted much time to the study of the Scriptures in Hebrew, and in English, and is favourable to the Christian Doctrines. I think half a dozen copies of the New Testament in Hebrew, and two or three Old Testaments, (i. e. the Hebrew Bible), might be of service to some of them. I leave it entirely to the discretion of your Committee, what besides may be thought suitable to be handed to this people. Who can tell if God will be gracious to them in this land of their *captivity* and *bondage* for sin. Deut. iv. 31.

I have had much candid, pious, and edifying conversation with Marcus. He now voluntarily, as his bodily infirmities permit him, attends our church, and expresses his approbation of our mode of worship. He says, all his former prejudices are quite removed. He has frequently asked me to read to him, and pray with him, that he might have the faith of Abraham to the salvation of his immortal soul. The books of the Prophets have been our meditation for several months.

All the Jews are most respectful in their conduct towards me, and I feel it my duty to serve them, in the fear and cause of God, as "Beloved for the fathers' sakes." Gratitude, indeed, constrains; for we know that "Salvation is of the Jews."

I beg to congratulate the Society on its continued support, and increasing influence; hoping that it will go on and prosper, till "all Israel shall be saved."

Nor are your Committee without information of a pleasing nature from *India*. They have learnt, through the medium of the Rev. Mr. Fleming, a Missionary of the London Missionary Society at Madras, that Mr. Michael Sargon (a Cochin Jew, of whom frequent mention has been made by the Society's friend and correspondent at Madras, Mr. Jarrett)—was after careful and continued instruction from Mr. Jarrett, baptized in January 1818, by the Chaplain, Mr. Keating. Mr. Fleming adds the following satisfactory testimony to Mr. Sargon's sincerity, and to the beneficial effects likely to result from his conversion to Christianity. In a letter to the London Missionary Society on the subject he says, "With respect to Mr. Sargon's conduct since he became a Christian, I can bear a pleasing testimony. I have enjoyed the happiness of living in the same family with him now upwards of three months. He is pious, prudent, and every way steady. In labours assiduous. He is likewise very well versed in languages. . . . In his conversations with the heathen around him, and with the Jews who occasionally visit him, Mr. Sargon discovers something like a genuine Christian spirit. He reasons boldly, and speaks like one who feels the force of what he says. May the God of all grace keep him from falling, and make him a burning and a shining light before a crooked and perverse generation.

Mr. Fleming adds, "*The conversion of Mr. Sargon, if by the grace of God he continues steadfast in the faith, seems likely to be the opening of an effectual door towards the enlightening of his benighted brethren, the sons of Israel in the East. I have had the satisfaction of seeing and conversing with several Jews who have visited him. These come from the west coast of India, from Arabia, and the ancient Babel, now Bagdad. A spirit of inquiry is excited among them, it would appear, throughout all the Turkish empire.*"

Mr. Jarrett himself, in a letter to the Secretary, dated April 11, 1820, in which he mentions having distributed a large supply of Hebrew Testaments, &c. sent him by your Committee for the use of the Jews in these parts, states that Mr. Sargon had expressed an earnest desire to be employed, in a few years, as a missionary to his brethren, and that he was then on a visit to Cochin, his native place, "where Jews arrive from all parts of the world." Your Committee therefore hope that it may please God, in due time, to make this Jewish convert an instrument of great good to the oriental Jews; and remotely, perhaps, to some of the Israelitish race supposed to be scattered or concealed in some parts of the vast Asiatic Continent.

Your Committee hope also that they shall derive some useful information respecting the Jews of Western Asia, Palestine, Egypt, &c. from the Rev. Mr. Tschoudy, the Swiss minister, mentioned in the last Report as about to sail, under the Society's auspices, to the Eastern shores of the Mediterranean, for the purpose of making enquiry into the state of the Jews in those parts. He spent some time, on his way out, at Malta, where he was most kindly received by the Rev. William Jowett, and Dr. Nandi, who also furnished him with a series of most valuable instructions, for his direction in the places of his destination. For these services the most cordial thanks of the Society are due to those truly Christian friends, and they trust that the judicious advice they afforded Mr. Tschoudy will be serviceable to many future missionaries to the countries bordering on the Levant; which will become, every year, more interesting scenes of missionary labour, in connection with the Society, if it be true, as stated in advices from Odessa, that Jewish emigrants continue to embark at that port for Palestine, in expectation of the approaching advent of their Messiah. No intelligence has been received from Mr. Tschoudy since he left Alexandria.

Mr. Wolfe, who has been mentioned in the Publications of the Society, as studying Persian and other oriental languages under the Rev. Professor Lee, at Cambridge, and whom your Com-

mittee had expected the pleasure of presenting before you this day, has just sailed for Gibraltar, in his way to Jerusalem. So ardent was his zeal to be employed in active service amongst his kinsmen according to the flesh, that every hour seemed to him an age. It may truly be said of him, that "his zeal" in this sacred cause almost "consumed him." But the Committee, not having yet a person duly qualified to send out with him, could not take upon themselves the responsibility of sending him to such an arduous sphere alone. Had they been acting only as individuals *for themselves*, they might have felt more at liberty to consult his wishes in this respect, than they could as acting *for the Public*. They therefore have given him up into the hands of a pious and liberal patron, who has sent him forth at his own expence. And they cannot but hope that Almighty God, who has endowed the one with such a holy zeal, and the other with such a kind liberality, will crown their united efforts with success.

Your Committee will conclude their Report with a few general remarks.

Sufficient evidence, they trust, has been adduced in the details which they have laid before you, of the following important facts.

1. That there is at this time amongst *Christians*, of various ranks and denominations, and in various parts of the globe, an active and increasing spirit of compassion towards the Jews, and of benevolent exertion for their spiritual improvement.

2. That there exists, on the part of the *Jews* themselves, in various places, a growing disposition to enquire into the truths of Christianity, and to receive Christian instruction, orally and by books, both by Tracts and by the New Testament.

3. That *several well authenticated instances*, in places wholly unconnected with each other, have occurred, of *Jews actually embracing Christianity*—many in secret, being restrained from a public profession by the fear of consequences, but not a few also *publicly*, and that under circumstances peculiarly free (so far as men can judge) from suspicion, and likely to prove, through the blessing of God, eminently instru-

mental in leading others to examine and adopt the great truths of the Gospel.

There is yet another point on which your Committee cannot forbear to remark, and that is

4. *The prevalence of an opinion among the Jews that their national conversion is not far distant.* Some evidence in support of this conclusion has been cited in the course of the extracts already given from their foreign correspondence. The importance of the fact induces them to add the following.

Mr. Friedenberg mentions it as the opinion of some intelligent Jews, who affect themselves to be neutral, "That the next generation of the Jews will all enter the Christian church, and that the new synagogue is the gradual transition to it."*

A learned Jew confessed to Mr. Diedrichs, of Elberfeld, that "he conceived the time when the Messiah should appear, to be elapsed, and that many others are of the same opinion."

The first of these opinions, it will be observed, is that of a modern, free-thinking Jew, who does not care much about the matter, the latter is that of a more serious enquirer, but who is still under the power of Judaical prejudices. The following is the view taken of the same important subject by a converted Jew. A man well qualified to form an estimate of the fact—the Joseph Bergmann mentioned in this Report. He thus expresses himself; "*A general conversion of the Jews appears really to be very near at hand.*" And what is the ground on which this learned Jew professes to rest this opinion? Surely it is one which the members of this Society will not hear without emotion:—"For," says he, "*the Lord has raised a spirit of compassion and love towards this so long time neglected and oppressed people.*" "It is not in one city," he proceeds, "or one country only, that active care is taken for their temporal and eternal happiness; but in many countries, nay in different parts of the

world." And then he specifies *this* Society, and the Auxiliary Societies of England and Scotland, and what is doing in the East Indies and in America.

On these grounds then, your Committee call upon the members of the Society to "*thank God and take courage,*" to praise him for what he has been pleased to effect through the Society's humble instrumentality, and for the encouragement which he graciously affords to persevering and enlarged exertions—and to unite their best efforts for the augmentation of its energies, the increase of its resources, and the extension of its labours. Above all they intreat your unceasing prayers for the effusion of God's Holy Spirit upon the members of this Institution and all engaged in its counsels and in its operations. To *this only* can your Committee look for any adequate success to the endeavours either of this Society or of any of the Societies engaged in the glorious work of evangelizing the world. It is their full persuasion, that in proportion as a spirit of prayer for the fulfilment of the divine promises relative to the last great outpouring of the Spirit, shall prevail in the church, in that proportion will the day of promised and predicted blessings to Jews and Gentiles, be accelerated in its approach.

Let every friend of Israel, then, have his hands strengthened to exertion, and his heart excited to prayer, whilst he calls to mind the promises with which your Committee conclude:—

"Fear not, O Jacob, my servant, and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses." "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and be in bitterness for him as one that is in bitterness for his first-born."

* On the Subject, see Jewish Expositor for December, or the Appendix to Report.

The following Resolutions were then moved and seconded, by the Right Hon. Lord Calthorpe, the Hon. and Right Rev. the Lord Bishop of Gloucester, Robert Grant, Esq. Sir Claudius S. Hunter, Bart. the Rev. Lewis Way, the Rev. C. Simeon, the Rev. Mr. Burn, the Rev. William Bushe, the Rev. W. Jowett, the Rev. B. N. Solomon, the Rev. Legh Richmond, and the Rev. Daniel Wilson.

1st, *Resolved*—That the Report now read, be adopted and printed, under the direction of the Committee.

2d, *Resolved*—That the numerous and unquestionable testimonies, received from abroad, of a general and simultaneous stir amongst the Jewish people in various parts of the world, of an increasing readiness amongst them to receive Christian instruction, together with the actual conversion of many individuals in distant and unconnected places, to the faith of the Gospel, are circumstances which seem to demonstrate that the predicted shaking of the dry bones has commenced, and are an urgent call upon Christians to prophesy to them, and fervently to pray that the Spirit of the Most High may breathe upon them that they may live.

3d, *Resolved*—That the growing feeling of compassion of Christians towards the house of Israel, not only in the United Kingdom of England, Ireland, and Scotland, but almost in every country of the world, should animate our faith and encourage our hope, that the time, yea, the set time, when the Lord will arise and have mercy upon Zion, is near at hand, and should stimulate the servants of God to increased exertions and patient perseverance in the work in which they are engaged.

4th, *Resolved*—That the translation of the New Testament into the Judæo-Polish language, by the Rev. B. N. Solomon, his recent ordination as Priest, by one of our Right Rev. Patrons, under the sanction of the Lord Bishop of London, and the intended exercise of his ministry among his Polish brethren, on the renewed invitation of Prince Alexander Galitzin, and under the auspices of his Imperial Majesty, are to be

thankfully received as tokens of good and evidences of the divine blessing on the labours of this Society.

5th, *Resolved*—That the report of those persons who have visited the countries in which the Jews most numerous reside, fully justifies the expectation, that the labours of Missionaries among them would, under the divine blessing, be attended with success, and this Meeting therefore hails with thankfulness the establishment of a Seminary for the education of Missionaries, and earnestly prays to the Lord of the harvest to send forth labourers into his harvest.

6th, *Resolved*—That the thanks of this Meeting be given to the Patrons, Vice-Patrons, President, Treasurer, Secretaries, Committee, and other Officers of this Society, and that the Officers be requested to continue their services; that the thanks of this Meeting be also given to the Rev. W. Bushe, for his excellent and appropriate Sermon, and that he be requested to allow it to be printed: and that the following Gentlemen be the Committee for the ensuing year, with power to fill up their number:

Messrs. T. Armiger
J. G. Barker
J. Bayford
A. Black
J. S. Brooks
J. Butler
H. C. Christian
John Bridges
M. Gibbs
William Harding
William Jenncy
G. T. King
Dr. Lardner
E. I. Longley
J. Mortlock
H. Stevens
J. C. Symes
J. Taylor.

DEPARTURE OF REV. B. N. SOLOMON AND MR. M'CAUL.

THE Rev. B. N. Solomon, accompanied by Mr. M'Cauley, late of Dublin College, sailed from Harwich, on Friday, the 25th of May. They will remain

a few weeks at Amsterdam, and then proceed through Frankfort and Leipsic into Poland, which is to be the field of their Missionary labours. May the blessing of the God of Abraham be upon them! We earnestly commend them to the recollection of those Christians who not only desire the salvation of Israel, but who continually and fervently pray for its accomplishment.

PROFESSOR VAN ESS.

THE various important facts and testimonies embodied in the Report, which prove beyond a question, that a work is going on amongst the Jews abroad, have since the Anniversary Meeting, been further confirmed by the following extract of a letter from the Rev. Professor Van Ess to the Rev. Dr. Steinkopff. The Committee of the British and Foreign Bible Society forwarded it to the Committee of the London Society, in order that they might place some copies of the Hebrew Testament and the German Hebrew Testament at the disposal of Mr. Van Ess, which will be done without delay.

Extract of a Letter from the Rev. Professor Leander Van Ess, to the Rev. Dr. Steinkopff, dated Marburg, May 7, 1821.

VERY frequent and direct applications are made to me on the part of the Jews for the Hebrew German Testament, of which no copies have as yet reached me, and I therefore earnestly request you favour me with an adequate supply. My stock of Hebrew Testaments will soon be exhausted, having disposed of many copies at low prices to individual Jews, and to several Bible Societies. Please to mention this to the British and Foreign Bible Society, that they may grant me a fresh supply.

It is a most pleasing phenomenon of our times, that an *almost general stir* is observable among the Jews; and although we cannot expect that many will immediately make a public profession of Christianity, yet the Lord seems to be preparing their minds by a slow but certain progress for the reception of the light of the Gospel. I have lately had

several most gratifying conversations with Jews who called upon me for Hebrew Testaments, on their way to the Frankfort fair.

EXTRACT OF A LETTER FROM
MR. HAERING, AT STUTTGARD,
WRITTEN AT FRANKFORT,
APRIL 15, 1821.

I AVAIL myself of an hour of leisure, to address, after a pretty long silence, a letter to you. I send also a letter addressed to you by Dean Herwig, to Mr. Keetmann in Neuwied, to be read and forwarded by him to you. It comprehends two objects; first, whether Mr. Goldberg and his family might not be settled at Burglen near Basle: and, secondly, some further information respecting the young Jew, ———, at Kochendorf. As to the latter, both I and other friends at Stuttgart can judge from personal acquaintance which we formed with him, when he staid with us for a week on his examination by the Rev. Dean Herwig, and we can declare from our calm and deep conviction, that we never have met with an Israelite of that description. There is nothing Jewish in his pleasing and amiable person, and his manners in Society, his humility, cordiality, attention, and openness is such, as to make one believe, that he is conversing with a Christian of genteel education and delicate feelings. We were particularly pleased with his cordial confidence toward his Christian friends; and we were unintentionally reminded of that part of the Gospel, where it is said of our Lord, with regard to a young man; "Jesus looked upon him and loved him." He is also endowed with good intellectual powers, is possessed of considerable attainments, and has a great desire to increase them, in order to become more useful in the service of the Messiah, whom he has found. Before his departure, we had a short and cordial conversation with him, when we recommended to him to continue in prayer and in searching the word of God, and to give us further information of his outward and inward

situation, until it may please our Lord, to make known to him or to us, the decrees of his holy will with regard to him.

To the Foreign Secretary.

EXTRACT OF A LETTER FROM MR. HERWIG.

Esslingen, Jan. 10, 1821.

I FEEL interested in the welfare of _____, whom I have mentioned before. I know him now personally, and he is also known by Dr. Flatt, Mr. Enslin, and Mr. Haering. The occasion was this:—As _____ being now twenty years of age, became in this year subject to the military conscription, he addressed himself to me, for advice, how it could be managed that his course of study, whereby he wished to form himself to an useful teacher among his people, be not interrupted for several years by military service. I advised him to present himself to the Royal Consistory at Stuttgart, for examination as a Jewish Schoolmaster, and recommended him to that effect to my friends in that city. He followed my advice, and the Lord blessed that measure, under the direction of the friends at Stuttgart, so visibly, that he was both admitted to the examination, and provided with a good testimony, upon which he was exempted from the Conscription, and allowed to return home again. While he was detained some days at Stuttgart, he also paid me a visit in the beginning of this month. He is an able, pleasing, modest, fine feeling, and teachable young man, who shows more of a Christian spirit in his conduct and his character, than many a native Christian, and rather would be taken for one of them, than for a Jew. He also openly declared himself for the Lord Jesus, and for the holy baptism, and that in so decided a manner, that he appeared ready to make any sacrifice, which might be required, for carrying his wish into effect. Besides several of his letters, I have now before me his Journal, which he has communicated to me, and from which, I for your information, will copy the following passage:—

“On the 13th of September, on taking a walk in the field, I sat down on a hill, and turned to the Lord with the following prayer, which I had made at home: Lord, heavenly Father! merciful, gracious, longsuffering, and abundant in compassion, who showest mercy to every one who seeketh thee and loveth thy salvation, I thy poor creature, come now before thy holy face, in the name of thy dear Son Jesus Christ, while I desire to prepare myself devoutly for my transition to Christianity. In the first place, I supplicate thee for the gift of thy Holy Spirit, that thou wilt put him into my heart, that he himself may prepare me for so important a work, that he may excite in me the necessary diligence and zeal, may make me truly desirous after thy mercy, and provide me with all that is required for so holy and important an undertaking. Grant me daily to grow and to increase in thy knowledge, and that I may rightly know and through an holy life, glorify thee my Father and my Creator, and Jesus my Redeemer and my Lord, Amen.”

His views have not remained concealed from some persons of his own people, and both by his declarations, and by communicating to them the blessed publications, which we have received from your Society, he has already thrown many a spark of warm desire after salvation into the heart of several of his Jewish brethren. Now if this young man, who is not withheld by any law from going abroad for some years, could receive in the Missionary Institution at Basle the necessary Christian instruction and be baptized, he might with inconsiderable expence, be formed as a blessed instrument for the salvation of many individuals of his people. But all must come from the Lord, be it therefore recommended to him, &c.

HERWIG.

To the Foreign Secretary.

EXTRACT OF A LETTER FROM MR. VON MEYER.

Frankfort, April 18, 1821.

MANY Jews of the class of teachers, and without fortune, for the greatest part strangers, are now unexpectedly applying

for reception into the church of Christ. This phenomenon widely differs from former conversions of Jews in Germany, even in the last elapsed period. Hitherto some individuals, poor or rich, went over from the Jewish to the Christian church of the country in which they lived, mixed among the other Christians and remained without influence on their own people. But all the present converts go over with a desire to become apostles of Christianity among the Jews. Hence appears their sincerity, and the mercy of God now revealed. This event is partly an effect of the activity of the London Society. But this Society also is one of the links in the chain of the various manifestations of the Lord to his own people, who says, "Behold the fields; they are already white for the harvest." Some of these young Jewish strangers, are now here actually under instruction; others are already baptized; and we look forward to numerous crowds, to an abundant harvest. They are here baptized without hesitation; they are also instructed by worthy ministers in the true Scriptural doctrine; and the private conversation of Mr. Marc and other true Christians, affords them food, direction, and strength to persevere in the pure spirit of faith.

EXTRACT OF A LETTER FROM
MR. MARC.

Frankfort, April 18, 1821.

OUR dear Jadownicky was last Sunday baptized by the Rev. Mr. Spiess; as the report of that solemn transaction, and the sermon preached by Mr. S. will be printed at the expence of our Society, I shall send you a copy of it. But there are here three other teachers preparing for baptism, which will take place in a short time. A fourth was with me to day, who has the same desire, and three others will shortly come hither with the same intention; altogether persons of good morals and attainments. *The stir among the Jews is increasing*, and the many baptisms rouse them powerfully. The news of the existence of our Society spreads

more and more abroad, and many are thereby encouraged to come forward. We therefore may reasonably expect to see large numbers of teachers repairing to this city. It is no wonder that the more civilized class of Jews, whose official duty calls them to meditation and investigation, is now more favourable to Christianity, than the merely carnal merchant and banker. We have also seen mechanics, who have become proselytes, and are not in any want of temporal support. But the opulent class will not be entirely backward, and some few of them will even be among the first. A man, whose name is ———, from ———, in the Netherlands, where the Jews have equal privileges with the Christians, will shortly be baptized here. And yesterday, a rich Jew in this city sent for English publications for himself, and for German publications for his wife. But at first, the number of the poor will in a great measure exceed that of the rich, especially from the class of teachers, that the faith and love of Christians may be tried. Jadownicky, whom the Missionary Society at Elberfeld has engaged to support, is a truly honest, modest character, now confirmed in his faith, has acquired some useful knowledge, and as he has talents, and is remarkable for diligence, he will make good progress. Before the information from Elberfeld in his favour had arrived, he had determined to engage in the service of a farmer.

——— gave up his situation at Kreutznach, and arrived here with a view to become a Christian. He was informed that we could not give him any temporal support, and that we saw no chance, in what way his wish, to qualify himself for the Missionary work, could be realized. But still he persisted in his determination to become a Christian. He is a man of considerable attainments, diligence, and humility.

———, residing near Metz, arrived here with ———, according to their mutual agreement, received the same information, and showed the same firmness. He was called upon by an acquaintance, a respectable Jew, who examined him as to his purpose. He gladly professed his faith in Christ. The other offered

him support, assistance, and a recommendation to Mr. Rothschild. He rejected all with contempt; and his friend left him with a curse.

— has left a very lucrative situation. A Jew having in vain endeavoured to shake his determination by all manner of threatenings and flattering promises, sent his sister, his aunt, and his old father to move him by their cries and tears. Some opulent Jews sent him invitations, but all in vain. A Jew has told me, that some other Jews would have expended 2 or 3000 Carolines to gain over that young man from his determination. And how was he addressed by us? As to your temporal welfare, we can do nothing for you, but you must rely on the Lord alone. When he is asked by an acquaintance in the street, what he is seeking? His answer is; *Salvation!* Asked by another, what he expects to become as a Christian? He replies; *Saved!* He is full of the love of Christ, and during the short time of his residence here, he has already laboured successfully in bringing some of his Jewish friends to the knowledge of the truth.

The engraver Lissa is not only engaged in engraving seals, but also in winning souls for the Lord, who lays a blessing upon his testimony, delivered in the spirit of Christian simplicity. He has already prevailed upon two distinguished young Jews at Offenbach, his present place of residence, to apply after Easter for instruction by the minister.

J. D. MARC.

To the Foreign Secretary.

EXTRACT OF A LETTER FROM GNADAU,

DATED JANUARY 2, 1821,

Now first transmitted by Mr. Elsner
in Berlin.

Dear Brother,

YOUR kind letters of the 13th and 27th of October 1820, have afforded us great satisfaction, and we feel almost ashamed that our small mite has met with so kind a reception. We have now

again, according to the direction of your Committee, transmitted to Mr. Elsner our contribution for the last five months of 1820, amounting to twelve dollars, (£2.) and if the Lord will continue to grant life and health, we hope to go on in this our work of love. It would be very desirable, that more interest in the conversion of Israel was prevailing in Germany. But the Lord will know how to bless the little which now is done towards the glorifying of his name, and the promoting of his kingdom. Of the publications we have received from Mr. Elsner, some copies have been sent to friends at Dresden, and in some places of the neighbouring principedom of Anhalt, but we have nothing to say of the effects thereby produced. The Jews who live in this neighbourhood, are generally very ignorant. Very few of them read or understand Hebrew; the majority cannot even read German, or Jewish-German; they are therefore little profited by having the Bible or religious tracts. Yet there are some few better informed individuals who do not appear to be far from the kingdom of heaven, and search the Bible with a view to find life everlasting. And if any of them should come in our way to be brought to the knowledge of truth, we will gladly receive and lead them to Jesus. We should feel highly obliged to your Committee, if we could be provided with such publications as give information of the proceedings and success of your Society, as well as of your prospects, into future usefulness. They would contribute to excite a more lively and more extensive sympathy. Hitherto we have only received some Jewish-German tracts by Mr. Elsner. A learned Jew in our neighbourhood, who appears to be favourable to Christianity, and a friend of his, who is of the same mind, wishes to receive for payment, the following Bibles: two copies of the German-Bible without notes; English edition; two copies, French; one copy, Polish; two copies of the Hebrew Old Testament; all of the best English edition, and neatly bound. If these books could be procured in London, with the exception, perhaps, of the Polish Bible, we should wish them to

be forwarded with other books you may send to Mr. Elsner, to whom we also shall transmit the price. We have agreed never to give the Hebrew New Testament or the Prophets gratuitously. But as your Committee has not fixed a price, we have sold them at the rate of twelve groschen per copy (about eighteen pence.) We wish to know whether this meets with their approbation. We recommend ourselves and all the congregation of the United Brethren to your fervent prayers, and assure you of our humble intercessions, &c.

J. G. PIETSCH,
C. GRUNEWALD.
J. G. MIECKE.

EXTRACT OF A LETTER FROM
REV. MR. THELWALL, AT AMSTERDAM.

Amsterdam, May 8, 1821.

My dear Sir,

I MENTIONED I think, in my last, that I proposed to set off upon a little excursion, through —, on Monday, April 30th, which I intended as preliminary and preparatory to a more extensive journey, for which I shall take the opportunity of Mr. Solomon's stay at Amsterdam to supply my place to the congregation here. I returned safe on Saturday afternoon, and was able to preach twice on Sunday, as usual.

The time being very short, and having many places to visit, I found that the only way to accomplish it at all, was to hire a carriage for the whole journey at Amsterdam, which would leave me at liberty to stay at each place according to circumstances, and to leave each at my own time; whereas trusting to conveyances from one place to another would have confined me very much, and in some cases I should probably have found myself altogether at a stand. This I did accordingly, and set off early on Monday morning, (April 30th) and arrived about two o'clock at——.

Here I had letters of introduction to the three Clergymen of the Reformed Church, from Dr. —, (who baptized the Jew whom I mentioned in my

last two letters,) and after a trifling delay, delivered them to Dr. —, who was already a Corresponding member of the Amsterdam Religious Tract Society. — is a place singularly blessed in respect of Evangelical privileges.— The three Clergymen are all of one heart and mind, united in and by the love of the Lord Jesus; and here, for the first time since my arrival in this country, I found a congregation in which real conversions and remarkable instances of divine grace were a matter of ordinary conversation, observed, understood, and rejoiced in. It was a privilege to find myself in such society as that to which I was thus introduced. I was particularly pleased with Dr. —, who appears to be a man not only of zeal and earnestness, but of uncommon judgment and information, and especially seems to feel the importance of the Jewish question; so that altogether I was quite refreshed in spirit by this commencement of my undertaking.

At — resides about sixty Jewish families, or somewhat more than 300 Jews; and their circumstances appear, on the whole, to be somewhat better than in most other places in this part of the country. Of these, four or five have received copies of the Hebrew New Testament; and one, not long ago, made particular application for a complete Dutch Bible, with the Catechism, Hymns, &c. which was accordingly supplied by the Church, and was received as a great treasure. Dr. — mentioned, that he had conversed frequently with a Jewish Schoolmaster, whose mind seems to be, in many respects, much enlightened. He entirely rejects the Talmud as a mass of fables; but many who go thus far, go a great deal further, rejecting the Scriptures also and becoming mere Deists or *Naturalists*, (as they are commonly called in this country;) this however is not the case with him. Also with a Jewish Physician, a man of liberal mind, and who seems to have been somewhat impressed by witnessing the power of religion on a death-bed in several of his patients, who had given remarkable examples of Christian principles and Christian consolations at that trying hour. He seems to have been willing to admit that the faith and hope which he wit-

nessed would not be disappointed. With him also, Dr. S. had spoken particularly of the neglect of the great doctrine of the Atonement among the Jews, and urged the necessity of right views of the character and offices of the Messiah, previous to the consideration whether He is come or no. Dr. S. seemed also to see the necessity of attempting to reach the hearts of the Jews, rather than to begin with convincing their understandings, which is no easy matter, for you scarce ever meet with a Jew who will not advance a fable of the Talmud as a sufficient answer to the most cogent arguments.

I had more conversation with Dr. S. than I can relate to you; and I will only add, that he very readily took the charge of a number of Tracts with which I supplied him, and promised to use discretion in the disposal of them.

I hope, if the Lord will, to visit — again more than once, and on a future occasion shall contrive to spend there several days together. This I am convinced will be very delightful to myself, and I trust will be in some measure useful, in regard to the objects of the London Society.

I made an attempt to call upon one of the Jews mentioned above, but he was just going out, and seemed also somewhat unwilling to speak with a stranger, and this circumstance led me immediately to reflect that my *present* journey was on a plan far too contracted and hurried to admit of any profitable conversation with the Jews themselves. To take a survey of the different places, to leave a few Tracts in good hands, and to establish a correspondence with some individual in each place was all that could be expected, and thus far I had succeeded at — beyond my expectations, especially as Dr. — reads English; and therefore I can with more ease correspond with him, and besides can send him from time to time all your publications, which indeed I have promised him to do.

From — we proceeded to —, a long journey, in which (not to lose time entirely) we endeavoured to disseminate the knowledge of divine truth by distributing Tracts to the persons whom we met. I did not observe more than

one Jew, but to him I gave a Tract, and he seemed immediately to be attempting to decipher it, but whether he could himself read Dutch seemed doubtful. He was however manifestly curious to become acquainted with its contents.

We had a letter to Dr. — at this place, but he was out of town, and we should have been utterly at a loss what to do, but that my companion and interpreter had relations in this place, upon whom we called and got some useful information; and afterwards we remembered a Subscriber to the Tract Society upon whom we called on Wednesday morning, who confirmed the information we had already received, and added more, and besides kindly took charge of a parcel of Tracts for distribution among the Jews.

There seems less prospect of doing any good at — than elsewhere. There are a good many Jews there, but they are, generally speaking, very ignorant, and so poor that they are unable to maintain the Synagogue which has been erected for them. Also there appears a most discouraging want of zeal among the Clergymen of the place, so that even the Bible Society is not much countenanced among them. Of all the places I have visited on this journey, I suppose — is the last I should think of visiting again. Yet now I felt particularly the importance of having more than one good work to attend to wherever I go. I was much discouraged by the appearances of things at this place, yet I *had scarcely got home when I received* a very pleasing letter indeed from a Clergyman in the neighbourhood, *in reference to the Tract Society*, to whom I had found an opportunity of sending a letter, with a few copies of each Tract that we have published. I should perhaps have been disposed to lament that I had taken the trouble of going to — at all, but thus the Lord himself is pleased to show, that it was not utterly in vain; and there is no knowing before hand what this may lead to in the course of time.

To — we proceeded the same day, (Thursday, May 3d) a journey of only about three hours, and we called immediately upon Dr. —, to whom Dr. — had given me a letter,

and who received us with the greatest kindness, and spent the greatest part of the day with us, showing us every possible attention, which we could not but consider as calling for the more acknowledgment on our part, as he was at this time much distressed with a severe sickness in his family; and in the evening he introduced us to one of his colleagues, Dr. —, who having formerly received religious instruction from Dr. —, was very glad to see the son of his former Tutor, and my visit was of course the more acceptable on account of my companion. We had much conversation with these two Clergymen, and especially heard an account of a converted Jew, whom they had lately seen and conversed with at great length, and who appears to be indeed a lost sheep of the House of Israel brought home to the Shepherd and Bishop of our Souls, by successive convictions and a long course of enquiry and examination, under the blessing of God. But I forbear to enter into particulars at this time as he is yet living at —, and I hope to learn more respecting him; and, if the Lord will, soon to see and converse with him, as I hope to visit that place in the course of about three weeks. At —, there are a good many Jews, the greater part of them poor, but some also in good circumstances, and men of property; but I was obliged to wait for any satisfactory answer regarding particulars till there should be more opportunity of enquiry, and I then hope to have some written communication on the subject. I left with Dr. J. a few Tracts and Testaments, and when those are exhausted, he will write for more.

On Friday morning we left ——— endeavouring to make the best of our way home, and there was but little to be done in the way, only that some opportunities occurred of promoting the interests of the Tract Society. We got to Zeist, and attended the evening service in the church of the Brethren, and called upon several friends: and though there was nothing particular to be done for the Jews at this place, yet here I met with another encouraging circumstance. I mentioned, I believe, in a former letter, that I had (just at the beginning of this year,) preached

a series of sermons on the prophecies relative to the Jews, principally on that remarkable passage, Ezek. xxxvi. 22. to xxxvii. 14. I had before found reason to hope that these had been instrumental in awakening some of my own immediate flock to attention and prayer: and I now found that this effect had extended somewhat further, — and these discourses had also interested some of the Dutch who occasionally attend, and especially that the attempt I had all along made to preach profitably to the heart in these discourses, as well as to interest and inform the mind on the particular subject, had not entirely failed of good effect, but had given a more permanent interest and importance in the minds of the hearers to the Jewish cause, than could have been otherwise expected.

In travelling from Zeist to Amsterdam the next day, (Saturday, May 5,) we just stopped at another place which is of some importance: and this is a village called Maarsse, about seven miles on this side of Utrecht, which is principally inhabited by Jews. For in former times no Jew was allowed to reside in Utrecht itself, and they settled accordingly at this village in the neighbourhood. We called upon the clergyman, Dr. —, but found him busy in his study preparing for the morrow, and as I was myself anxious to get home as soon as possible, we did not wait for any personal communication at that time, but left all the Jewish Tracts which remained in our hands, with a request that when needful more should be asked for, and also that when the clergyman visited Amsterdam he would call upon me; which I trust he will do, and that probably before long, as his family reside here, and I have reason to believe that he is one of those who has the interests of Christ's kingdom at heart.

Such is a very brief sketch of this journey, which I feel very happy to have accomplished, and during which I have had many occasions, more than I can here relate, to acknowledge the guidance and help of a kind Providence. Besides (as I hope) making effectual provision for supplying five different places in which Jews are to be found,

with Tracts and Testaments, and establishing a correspondence with some persons of judgment and information, I have acquired a knowledge of the country, and of the state of the feeling which prevails, such as I could not have attained except by personal observation and communication, and which is indispensable in reference to future operations; and this little journey I consider as a most important prelude to the longer journey which I propose to commence so soon as Mr. Solomon's arrival leaves me at liberty to quit my congregation for two or three weeks.

I find particularly (as indeed I expected) that some good men here need the excitement of a little personal conversation. They are not hostile to attempts for the promotion of Christianity among the Jews; but they are not awake to the importance of them.

And I am so much impressed with the necessity of using some means for awakening attention to the subject, that I have set Mr. ——— to work at once upon the translation of "Obligations," and hope to have very shortly, permission from the Committee to print it at their expence. And I am not sure whether when I see Mr. Simcon's two Sermons, preached lately at Cambridge, I shall not wish to have them translated and printed also.

Requesting you and the Committee to excuse this hasty letter—and in the hope that, with the blessing of God, the operations of the Society will, in no great while, extend from Amsterdam to almost every town in this country,

I remain, Yours', &c.

A. S. THELWALL.

To Rev. C. S. Hawtrey.

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